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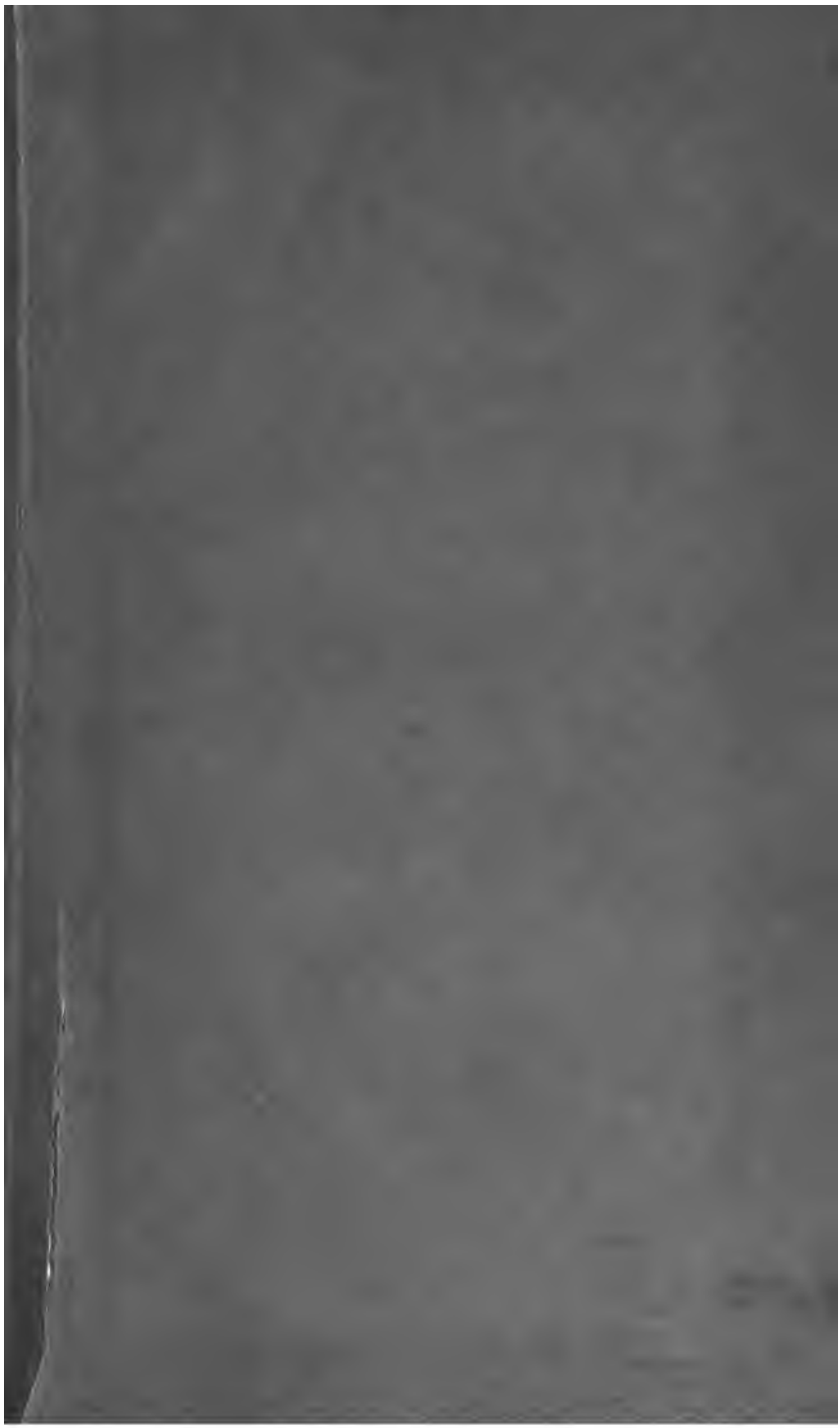

Ech &c.

nus Stanninum qui esse Primus
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Terentii Eun: Act 2. S. 2
Var. Ed. P192.

Lexicon, title Wales, &c &c,
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THE

ORIGIN

LANGUAGE AND NATIONS,

Hieroglyfically, Etymologically, and Topografically DEFINED and FIXED,

After the METHOD of an

ENGLISH, CELTIC, GREEK AND LATIN

ENGLISH LEXICON.

TOGETHER WITH

An HISTORICAL PREFACE,

An Hieroglyfical Definition of CHARACTERS,

A CELTIC General GRAMMAR,

AND

Various other Matters of ANTIQUITY.

Treated of in a METHOD ENTIRELY NEW.

By ROWLAND JONES, Esq;

Of the INNER TEMPLE.

which is the Mother Language of most part of Europe

And God said, Let us make man in our image, after our likeneſs. Gen. i. 26.

So God created man in his own image, in the image of God created he him, male and female created he them. Ver. 27.

And the Lord formed man of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a living ſoul. Gen ii. 7.

And out of the ground the Lord formed every beaſt of the field, and every bird of the air, and brought them unto Adam to ſee what he would call them, and what Adam called every living creature that was the name thereof. Ver. 19.

The ancient Britons Μελίτη τὸ παν. } Preface p 27.
the first & most ancient Nation upon Earth. }

LONDON:

Printed by J. HUGHS, near LINCOLN'S-INN-FIELDS.

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PREFACE.

THE following ſheets being taken from the firſt rude draught of a work compiled during a ſhort receſs from many years cloſe application in buſineſs, will not, I am ſenſible, appear before the public in a dreſs or form ſuitable to the taſte of the learned and polite reader; nor perhaps without other imperfections, from its being upon a plan and of a conſtruction intirely new. However I have ſtill ſome room to hope that the nature and deſign of the work will in ſome meaſure atone for any ſuch defects with the candid and judicious reader; for an attempt towards reſtoring and fixing the ancient language, origin, and antiquities of the Celtic nations will not, I imagine, at this time, be deemed of little concern or utility to the public. If I could ſuppoſe myſelf more capable than the public of pointing out the many advantages accruing from a work of this nature, I might here give a detail thereof; but as that cannot be the caſe, I ſhall decline the unneceſſary taſk, and haſten to the execution of what I have undertaken; hoping for the protection of the public, ſo far as the merit of the work will admit of; and ſubmitting it in general, to their opinion, whether the illuſtrating, defining, and fixing the ancient language, origin and antiquities of the priſocial Cumbri, the gallant Galli and the primæval Celtes, with natural preciſion, will not accumulate honour, glory and dignity upon the Cumbri-Galli-Celtes, aid the operations of the human underſtanding, and tend towards the advancement of learning in general, or at leaſt to the reſtoration of ancient knowledge; and as the confuſion of language was productive of great diſorders, diſputes and diſunion amongſt mankind, it is to be hoped, that a ſtep towards reſtoring their ancient language and antiquities may be a means of reconciling and reuniting ſuch of them at leaſt, as have ſprung from the ſame root, and branched on the ſame ſtem, like the Cumbri-Galli-Celtes, who appear to be the fathers, or founders of the firſt nations of Aſia Minor, Greece, Italy, ancient Gaul, Germany, Britain, Ireland, and moſt other countries of Europe.

The work in which I have engaged being to inveſtigate the ancient language, as well as the origin and

antiquities of the Cumbri-Galli-Celtes, na ly leads me, in the firſt ſtep, to take a view of the di t notions and opinions, which have prevailed amonſt man touching the origin of ſpeech. Human language has been conſidered by ſome, as nothing more than that of the Hottentots, which they ſuppoſed to be mere inarticulate ſounds; others, with Mr. Lock, imagined, that it conſiſted only of mere arbitrary ſounds, without any connection with nature. The ancient Romans fancied the origin and progreſſion of language, to be the effect of chance, conveniency, or neceſſity; many of the ancient Greeks have with the divine Plato conceived language to be from divine inſpiration; to which opinion many Chriſtians and all Mahometans have adhered; but the prevailing general opinion at this time, in the Chriſtian world, ſeems to differ from them all; for though they in ſome meaſure admit ſpeech to be an immediate gift from God to the father of mankind, yet they aſſert that that gift was nothing more than making Adam ſenſible of a power, with which he had been indued to form articulate ſounds, by which he might expreſs his conceptions, but that God left the arbitrary impoſition of thoſe ſounds to mankind; who have attained the uſe of ſpeech, by a gradual invention of arbitrary ſounds. As I have engaged in this work, to ſhew the original formation and conſtruction of language, I ſhall poſtpone the making of any remarks upon thoſe points, till after I ſhall have defined the nature and origin of language; to which end I ſhall begin with ſhewing the nature and ſignificancy of the Celtic characters and letters.

Of Letters and Characters.

The character and letter o, being the alpha and omega, and as the indefinite circle of time and ſpace, comprehending all nature, as well as all characters and letters, ſtands foremoſt in my alphabet. This character and letter in a more confined ſenſe in the compoſition of language, ſeems to be a particle, repreſenting a globe, the ſun, a wheel, &c. in a primary ſenſe, as the ſhape and figure of the character has ſome affinity or likeneſs to the objects themſelves; and in a ſecondary ſenſe, motion, heat, light, &c. as they are qualities belonging to the ſeveral external objects which this character repreſents; when it happens to be the only vowel in a particle or word, other letters are added to ſhew what kind of o it ſtands for, as in the Celtic word ol, all, the l is joined to expreſs it to be the o extended, which will be farther explained under the letter l; but when an o ſtands by itſelf, it is either an interjection or a prepoſition, as o from, becauſe the ſun is

at a diſtance from us; o, a note of admiratio n, becauſe the ſun is admirable; o is alſo a note of abhorring , which is the ſame as to ſay move from or away; but the more natural ſound of this letter ſeems to be the note of admi ration, which ſound ſeems to be peculiar to man, as if he alo ne of all animals was to look upwards, from a, which is the firſt natural note of other animals; and in the Celtic it ought to be ſounded like the Engliſh and Latin o; the w ſtanding in the Celtic in the place of oo, ou, and the great o, and therefore made uſe of to expreſs every admirable being, as God, man, animals, and other exiſtences, as appears in the lexicon. The o alſo expreſſes the number which comprehends all numbers, and was ſo formed from its containing the ſeveral parts of the creation, &c. as appears in the lexicon under the ſeveral words which make up and expreſs the ſeveral numbers to the number ten.

The letter i ſtands next in my alphabet, and which by its long ſtroke repreſents a line, and by the dot over it the ſun, or light, that is, length or a line to the utmoſt bounds of ſight; it is therefore made uſe of to expreſs heighth, fire, anger, ſap, ſtreightneſs, &c. as appears in the lexicon, and as a line reaching to, it alſo ſtands for the prepoſition *to*, and for the pronoun *me*, as an upright figure like a man, a poſt, &c. It ought to be ſounded like the Greek i, or the Engliſh and Latin i in the prepoſition *in*. Of this letter was compoſed the Celtic vowel y, that is, ij, which therefore is an attendant upon i, and a letter of ſound only, but it enlarges the expreſſion and the ſound of the character i; and though it has two different ſounds, they are both long, and moſtly like the u in the Engliſh word *but*, and ſometimes like i in *bird*, but never as the i in *like*. The conſonant j is no Celtic letter, but its ſound is articulated by the particle *ſi*. The letter i alſo expreſſes motion, as the firſt natural cauſe of fire, though God alone may be ſaid to be the efficient cauſe; hence it came, together with its auxiliary y, to expreſs firſt, one, the firſt day's work at the creation, number one, &c. as appears in the lexicon.

The figure of the two characters a and e ſhould be ɑ and ɛ, and they ſeem to be nothing more than a diviſion of the globe o, or the elements of earth and water; the a is incloſed by the long ſtroke, but the ɛ is left open, reſembling a double c, or action, to repreſent the water under the earth ſpringing upwards, and forming the water above the earth. The letter a having the conſonant R or r added to it, makes the Celtic ar, earth, or the a, or the ſounding a; for the r is a letter of

 ſound

ſound only, fo[r]med out of the letter p, with an s added as a tail to it, ſigni[fy]ing that it is a ſound upon p, which expreſſes things and par[t]s, as will appear in the lexicon under the words Res, Peth, a Thing, Matter, &c. but the r may perhaps reſemble the m[o]uth of an animal uttering ſound; hence r ſtands in the Celtic for the particle *the*, as what ſounds is and *the* is the ſame as [a]n exiſting thing or being. When a ſtands alone it is a conjun[c]tion, and of the ſame ſignification as the Engliſh *and*, and it [o]ught to be ſounded like the a in the Latin word *ad*, or the E[n]gliſh *at*, but when it requires a longer or graver ſound it ou[g]ht to be circumflexed, as in the word âr; otherwiſe it will be ar, upon, formed from âr, becauſe we are upon the ea[r]th, as in the word Arârat, which in the language of Noe ſi[g]nifies returned upon earth, as it does in the Celtic, as compou[n]ded of ar-âr-at. The e has alſo the letter r added to it, to e[x]preſs the element of water, to which the letter b, ſignifying life, being alſo prefixed, the Celtic word ber for ſpring water was formed; er is alſo of the ſame ſignification as the En[g]liſh prepoſition *for*, but of itſelf it is a privative letter, fr[e]quently an attendant upon a, but never to be put for y, *th[e]*, as in ſome lexicons; it ought to be ſounded in the Celtic li[k]e the Greek epſilon, and the Latin and Engliſh e, and the a[ſ]pirate h may be added to it when it happens to be the radic[a]l letter, or requires a long ſound.

The letter c, as the half of o, ſignifying motion, expreſſes action, to which a being prefixed, the Celtic term ac was formed, to expreſs the action of a, or action in general upon the earth; wherefore moſt Celtic words, eſpecially thoſe of action or the verbs partake of this term, either in their radical or terminative parts, though the a be frequently dropped, more particularly when a vowel follows the c in compounded words, as in the word ci, chief or firſt, which is a compound of ac-i, the action of i or the ſun, that is, the firſt motion; the c alſo in many words appears as ch or ex, g or ng, which are its auxiliary conſonants. The letter c, by virtue of theſe auxiliary conſonants, varies and inflects, ſo as to expreſs the caſes, genders, numbers and perſons, as well as the ſounds of grammar, according to the pronoun or prepoſitive particle; as for inſtance, the word ci, ſignifying a dog, probably from his being the firſt animal brought before Adam to be named, (the words in the text, to ſee what Adam ſhould call the beaſts and birds, ſignifying to overſee, or in ſome ſort to inſtruct) which in the nominative caſe ſingular is ci, and in the plural cwn, inflects thus, i-chi, her dog, i-gi, his dog, and *fy-ngi, my dog*; but gaſt, a bitch, formed from ci-aſ-it, it is

a female

a female dog, drops the initial conſonant in the caſes, as e-aſt, from a bitch, at-aſt, to a bitch, and or-aſt, out of a bitch; and though the Celtic in fact needs but few grammatical rules, it may be proper here to obſerve, that the variation of the initial conſonants are only betwixt thoſe of the ſame organ of pronunciation, as gutturals with gutturals, aſpirates with aſpirates, dentals with dentals, labials with labials, and linguals with linguals; and that in the Celtic the figure of the character invariably determines the ſound of the letter; but in many dialects of it the pronunciation varies ſo as to change a conſonant from one claſs into another. The g is an aſſiſtant to c in expreſſing the lower kind of actions, as birth, growth, &c. whence it was ſhaped like a ſheaf of corn, a bundle of faggots, &c. tied up at the middle. The ſound of c in the Celtic ſeems to have been formed from the cracking of any thing, it being always to be ſounded like a k, which is no Celtic letter, but the ſoft ſound of the c before the vowels e and i in the Engliſh and Latin are in the Celtic expreſſed by the letter ſ; and its auxiliary conſonants g, x, and ng, ought to be ſounded as follows, viz. g as g in the Engliſh word give, the x or ch like the Greek x, or the guttural and palatal *wh* in the words whirl, why and when, and the ng like the flowing particle *eng*, in the word England; and though the character x has been made uſe of in the lexicon in the Greek and Celtic for the ch or x, it ſtands for and ought to be ſounded like the ch, the Engliſh wh, or the Greek xi or chi.

The vowel u ſeems to be a compound of a double i, having the force of y, and a c, ſignifying action at the bottom, but open at the top, and without the dot of i, to expreſs that the action is to be infinitely upwards; whence it was made uſe of to expreſs up, heighth, one, univerſe, and inviſible qualities and beings, as the double or uu does God, man, animals and beings; the u like the i in the Engliſh word *him* ought always to be ſounded long, and the w like the Engliſh oo, or as a note of admiration.

The letter b is an i with a c or action at the bottom, and open at the top without a dot, ſhewing it to be the action of i upwards, and not downwards, like the letter p, to expreſs dead things or parts of matter; whence the letter b expreſſes life, food, bread, beings, ſpring, &c. as a conſonant; it ought to be ſounded alike in all Celtic dialects; it has m and f for its attendants or auxiliary conſonants, as in the inflection of the Celtic bara, bread, into fy-mara, my bread, and ith-fara, thy bread; but b is ſometimes an auxiliary of p, as in

pen, an end, high end or a head, i-ben, to the end, and fymhen, my end or head.

The letter d in its primary ſignification is a privative one, as having its action reverſed of b, as if d and b had been an i and an o put together thus, db, and again divided into two equal parts, the one to expreſs an affirmative and the other its negative; whence this privative is made uſe of as a conſonant to expreſs God, darkneſs, without, nothing, and various other ideas privative of action, life, light or ſight. It is ſounded alike in all the Celtic dialects, and it has dd and n for its auxiliaries, as in diw, God, at-ddiw, to God, and fyniw, my God; the dd is to be ſounded like the th in *the*; it alſo inflects into th, which ſhould be ſounded like th in the Engliſh word with.

The letter m or M, from its ſhape, ſeems to repreſent hills and dales, and the waves of the ſea, and as a conſonant ſerves in compoſition to expreſs earth, ſea, about, mother, &c. in its primary ſenſe, and in a ſecondary ſignification, death, greatneſs, dumbneſs, a mule, a wall, mountain, myriad, &c. it has no particular ſound in the Celtic, but it has the letter f for its auxiliary, which in the Celtic ſupplies the place of, and has a labial liſping ſound like the Engliſh and Latin v conſonant, which is no Celtic letter, and its inflection is as from mam, mother, to i-fam, his mother.

The letter n ſeems to be a diminutive or negative of m, as d is to b, and ſo it is made uſe of in expreſſion, as in the words unſeen, not, heaven, night, a neſt, &c. It has no particular ſound in the Celtic, nor any variation, but it is an auxiliary of d and f, as appears under the explanation of theſe letters.

The letter ŧ is an i without a dot, with a c at the top of it, ſhewing it to be ſhut or covered at the top, and that the action is downwards; whence it is made uſe of in compoſition to expreſs the ſky, the horizon, a temple, a thatch, a covering, and whatever reſembles them in any reſpect between a, the earth, and t, the ſky, as appears by the Celtic word *at*, to, which is compounded of a, the earth and t, the ſky, that is, from the earth to the ſky, and ſo in many other parts of the lexicon, where this letter is more fully explained. The radical or initial t changes into d, n or nh, and th, as in tad, father, i-dad, his father, fy-nhad, my father, and i-thad, her father. The th always ſounds like the Greek *thetu*, and the th in the Engliſh word thin; but the t alone has no particular ſound in the Celtic.

The letter p is an i, with a c at the top, and the reverſe of

of b, to ſhew that the action is downwards, and that it is ſhut up at top; whence it is made uſe of as a diviſor of t, and thence expreſſes all parts or things under the ſky, as are of a more material and particular nature than what are expreſſed by b or t, as a part, a particular thing or kind of matter, a pair, a perſon, the end, head, firſt, how many, &c. but ſee the lexicon under the words Matter, Part, Thing, &c. It changes in the initial thus, pen, the end, i-ben, to the end, ſy-mhen, my end, and i-phen, her end or head. It has no particular ſound in the Celtic, and its variation into ph ſounds like the Engliſh f, as does the Celtic double ff in the word ffon, a ſtick; but the Celtic ſingle f has a labial liſping ſound like the Engliſh and Latin v conſonant, as in fôn, a ſtem, root or ſtock, formed from the inflection of the radical bôn, which inflects into môn and fôn, ſo as to expreſs in a ſtock, and from a ſtock, as does the radical Brigia, a country ſo called, into Mhrigia, in Brigia, and o-Frigia from Brigia; to the loſs of theſe inflections, and the want of gutturals, may in a great meaſure be imputed the great confuſion in languages, and the miſtakes of etymologiſts in defining names; as for inſtance, Herodotus could not tell why the Briges were called Brigians or Phrygians, as they were in or out of a particular country.

The character or letter L is compounded of the upright i to ſhew length, and a plane or ſuperficial i or line, to ſignify breadth; it might have been made like a T reverſed, if the oppoſite ſide of bodies, or all the parts of the globe had been viſible or diſcovered. It ſeems to expreſs extenſion, as in the Celtic words for ſpace, place, leſs, a yard, the ground, the floor, a line, a breadth, an army, a family, a flock, &c. but a double ll, for the ſake of the natural aſpirate ſound, is made uſe of in the Celtic for the radical, which inflects into the ſofter ſound of the ſingle l, as in lle, a place, o-le, from a place, and i-le, to a place. The ſingle l is ſounded like the liquid l in the words mula or mule, but the double ll is to be ſounded like lh, as if l was prefixed to the Engliſh word hiſs, and ſounded without the ſ.

The h is an aſpirate compounded of i and s, and it ought to be ſounded like the h in the Engliſh word *hiſs*; and it may be made uſe of with an e to expreſs a long e, but a circumflex might anſwer that purpoſe as well.

The letter s or ↄ is a letter of ſound, formed probably from the flowing motion of the waves of the ſea, and ſounded like their hiſſing ſound; which in the Celtic is ſio, and ſi-au is the ſound of water; whence probably the word ſea.

The κ, ϙ, v, x and z, being no Celtic letters, their ſeveral ſounds are expreſſed by c, cw, f, cs, and ſ, and if the ancient Romans had not the letters ff, g, k, q, x, y, and z, as ſeems to be proved by Dauſquius, how is it they had not their letters, as they are ſaid to have had their language and origin, from the Greeks, but of this elſewhere; for I muſt proceed next according to my plan, to explain the formation and ſignificancy of particles, in order to confirm the explication given of characters and letters, and farther to illuſtrate the original compoſition of the Celtic language.

Of Particles.

The orderly method and propriety in the compoſition of the Celtic language farther appears in the following definition of the Celtic particles, viz. ab by inflection from ap, is a compound of a-p, or a, the earth, to the top of p, the ſky; whence it became an expreſſion for from, and an offspring or a ſon; and alſo as p is a diviſor of a, it ſignifies a part, a thing, &c. ac is explained under the character c, to ſignify action; ad, for at, to, is a compound of a, the earth, and t, the ſky, that is, from the earth to the ſky; ag is the ſame as ac; ah is an a high, or an interjection; al is a extended, that is, upon, or on a, the earth; am is about, or the place or country about; an is a negative particle formed of a-ni, that is, a no, or negative; ap is explained under ab; ar is explained under the letter a; as, is from a-s, that is, a merely ſounded, which ſignifies low; at is defined under the particle ad; au, in a ſecondary ſenſe, is water, but primarily from a-u, a ſpring out of a, the earth; eb, without, from the privative e and b, life; eg is the ſame as ag, or a, in action, or the earth growth, as under the word ſhoots; el out of or below extenſion, or the ſurface of the earth; em is the ſame as ym, which ſee in the lexicon; en is ancient, heaven, &c. being an e negative or unſeen; er is from e, water, and r, the; es is low, as the water is deep or low; et is the ſame as yet, and, &c. that is, from e to t; eu is from e-u, water ſpringing up; ib is a tranſpoſition of bi, and ſignifies a termination, as the reverſe of b; ic is the ſame as ig; id is the ſame as the Greek verb ideo, to ſee, and it is a compound of i-di, an action privative or unſeen, thereby expreſſing the internal ſight or thought; but ſee di; ig is i-g, or i, in action, as fire, heat, &c. il is l extended at the dot of i, ſignifying light in its primary ſenſe; im is a privative particle, or i mute or dead; in is a negative particle, or i negative, tho' n is made uſe of as a poſitive conſonant to expreſs heaven and all inviſible beings or exiſtences;

iſtences; ir is the ſounding i, or the ſounding fire, or the fire, for what ſounds is; hence this particle is made uſe of in compoſition to expreſs fire, heat, anger, &c. it or ith is from the verb id by inflection; iu from i-u, is the ſpringing i, whence it is made uſe of in compoſition to expreſs action, as will be ſhewn in this preface, when the verbs come to be explained; ob for ap is from the part; och is the ſame as the interjection oh, or oh fie, as appears in the lexicon; od is the ſame as os, if, and it is a compound of o-id, as os is from o-ſi, both ſignifying it is from, or it is action; oe is the action of e, water, to which an r being added, makes the Celtic oer, cold; og is great, probably from the action of o, the ſun; oi is the o high, by way of a note of admiration; ol is after, and compounded of o-il, from the light, a perſon walking after another being out of the light; on or oni is if not; op is from the part; or is a border from o-r, the o or circle; os is explained under od; ub is the ſame as up, ſoftened by inflection, and it is a compound of u-p, a ſpringing to p or the ſky; ux is higher, or the action of u; ud in a ſecondary ſenſe is the howling of animals, from u-id, it is the animal; ve or fe comes by inflection from the Celtic be in ber, ſpring water; whence the Latin ver, a ſpring; uff or huff is from u-ef, he is high or bold; ug is the ſame as ux, higher; ui is from w-i, the man or animal is high; ul is ſometimes uſed for ux, higher, that is l or extenſion at the top of the ſpringing u; um is u mute or dumb; un is from u-n, an u negative, that is, no ſpring or action, and therefore uſed in compoſition as a negative particle, but in the Celtic it likewiſe expreſſes one, as has been defined in the lexicon; ur or wr an animal or being, as an ox, man, or a being of a ſuperior nature; us from u-ſi, it ſprings, or it is a ſpringing thing; whence in the Celtic it is made uſe of as an expreſſion for chaff, as ûd is from u-id, of the ſame ſignification, and both theſe terms alſo ſignify growing corn; wy or uy is an egg, from w-y, the animal; ba is from bi-a, the earth animals, and ſignifies alſo the cry or calling of ſheep; ſee the word Bala in the hiſtorical part of the lexicon; be in its moſt general ſenſe is the ſame as pe, a part, from whence it comes by inflection; but it may be obſerved here, that the e has no other ſignification in this particle, than to give the letter p a proper ſound, as will appear in the lexicon, where the letter p is explained, as ſignifying a part, a thing, &c. without the addition of any vowel, and it further appears that this letter exiſted before language; bi ſignifies life, food, being, &c. that is, an active b; bo tho' frequently ſtanding as a radical particle, the vowel a is to be underſtood

as prefixed thereto, as in bôn, a ſtem, which is a compound of ab-ion, from Ion, or Japhet, and Boi, the Boians or Bavarians, who at firſt were ſettled with, and a part of the Cumbri of Italy, is compounded of ab-io, from Japhet, or the ſons of Japhet; whence the Celtic bonedd for nobility; it alſo ſtands for an animal, by a contraction of bi-w; ca is to ſurround or incloſe the earth, and it alſo transfers itſelf in compoſition into ce, to keep or to ſhut; ci has been already explained under the letter c; co, tho' ſtanding in words as a particle, is a contraction of cau, to ſhut or incloſe, or of ci-u, men or animals together; but an a or ac is to be underſtood to be prefixed to ſignify action; cu or cy ſignifies together or firſt, as has been already explained; da is good, from id-a, it is the earth; de is an attendant on da, to expreſs the numbers, &c. it is alſo an aſſiſtant to the privative di, which is from d-i, without action; ſee d explained; du is dark, from the privative di. It being not very material here to explain the particles formed with the letter ff or f, I ſhall only obſerve thereupon, that it is one of the letters that ſprings from the radical conſonants, as if God Almighty had indued Adam with the knowledge of the radicals, with a power of inflecting them, ſo as to increaſe his language, as his underſtanding ſhould from experience be inlarged; the letter g is likewiſe an attendant upon c, whereby words have been greatly multiplied, as in the word geni, which is from ag-in, acting in or to be borne; ha is an interjection of rejoicing, formed of hi-a, from the earth; h is alſo an aſpirate to the letter e, as in heb, without, but e being a privative letter, it ſhould not be made uſe of with an h only, to expreſs a poſitive thing, as in the Engliſh word *he*, which ought to be hi; it is alſo joined as a conſonant with an i, to expreſs heighth, whence high; ho is an interjection of calling, from hi-o, from high or far; and which ſenſe it retains as a particle in compoſition, as all other interjections do when joined in compoſition; hence it appears that interjections make up a conſiderable part of our language; hu or hi is high or bold; la is al tranſpoſed, and in its primary ſenſe ſignifies high, up, above, &c. as in law, a hand, from al or la-w, a man's upper part; but in a ſecondary ſignification it means powerful, ſtrong, &c. le, a place, is from l, extenſion, and the privitive e to give it a proper ſound, ſo that this letter and the p may be called vowels as well as conſonants; li is alſo a tranſpoſition of il, a particle formed of i-l, or i extended, ſignifying light, or the rays of light; whence it came to be made uſe of to expreſs a multitude, a nation, army, &c. and from thence again in a ſecondary ſenſe, it is made uſe of to *expreſs a great* power, ſtrength, force, &c. lo aſſiſts

le

le as lu does li, as appears in the lexicon; ma is a tranſpoſition of am, about, or the country or place about, from whence it became an expreſſion for mother in the Celtic, ſhe being the earth of animals, as pater and its inflection father, are part earth, in their primary ſenſe; me ſignifies mi or i, as e is an attendant upon i, and as an auxiliary to a, it alſo ſignifies poſſeſſion; mo is frequently a negative particle, as being compoſed of am-o, out of poſſeſſion or exiſtence; mûd or myd, from m-id, ſignifies that it is m, mute or dumb; na is not, or a negative particle, compoſed of ni-a, no earth or matter; ne is heaven, probably from in-e, a privative exiſtence, or a place unſeen; but ſee the lexicon; ni is alſo a negative particle formed of in-i, upon i, that is, out of ſight; but ſee the lexicon for another explanation; no is frequently made uſe of as na, but it is a compound of in-o, out of exiſtence; pa is a part, from p-a, a part of the earth; pe is the ſame, from p-e, part of the water; pi is a point, or p high; po is ap-o, from the ſun; and therefore as in the Celtic, poeth, it expreſſes heat; for poeth is a compound of po-ith, it is heat, or from the ſun, id inflecting into ith, or eth; and pu and py aſſiſt pi, as in pûr, pure, which is a compound of ap-ir, from the fire.

Of Verbs.

Having thus ſhewn the formation of particles of two letters, by way of a ſpecimen, it ſeems ſufficient to refer the reader to the lexicon for farther explanation of particles, ſyllables, and words; but in order to render the work more ſerviceable, I ſhall proceed on in this place to explain the Celtic grammatically, as well as rationally; and firſt of the verbs or words of action contained in the Celtic language. The ancient Celtic language has only the following verbs or words of action; except thoſe formed of ſubſtantives in conjunction therewith, namely ac, which has been already explained, as ſignifying the action of a, the earth, that is, action in general, c being a part of o, which expreſſes motion, from the ſun's motion, &c. ai or hai aſpirated, that is, from a, the earth, to the top of i, and in Wales they ſtill cry out hai, and in England hie, in the action of driving cattle, &c. whence the Celtic aeth, he went; id is a verb ſignifying it is, it ſeems or it is ſeen; iu has been already explained, as ſignifying the ſpringing i, or i active; idiu is alſo a verb compounded of id and iu; mae is alſo a verb formed from am-ai, ſignifying it is about or in action; o alſo moves in expreſſion as a wheel does upon the ground, as appears in the lexicon; ſi, in the Celtic ſignifies it is, it ſeems, or it ſounds, and was formed from the hiſſing ſound of the waves, therein expreſs-

ing exiſtences from ſound, as id does from ſeeing; but it muſt be here obſerved, that there are no verbs, words, or expreſſions formed agreeable to the nature of ſmell, taſte, and feeling, but theſe ſenſations are expreſſed by words framed from external objects; nor are colours expreſſed any otherwiſe than by a different privation of the general term light. Thoſe the grammarians would call irregular verbs; but by being joined to nouns, pronouns, prepoſitions, &c. they form all the verbs in the Celtic language, and all its dialects, as un, one, makes uno, to unite; cyd, together, makes cydio, to join together; egin, ſhoots of corn, &c makes egino, to ſhoot up; glan, clean, makes glanhai to cleanſe; ub, up, with an ax, for an ac prefixed, makes axub, to ſave or ſupport, the particle verb ac, changing by inflection from ac into ag, ax, and ang, therein anſwering ſeveral of the rules of grammar.

Of the Celtic Caſes.

The caſes in the Celtic are alſo formed by the inflection of the conſonants, as ty, a houſe, or fy-nhy, my houſe, make i-di, to a houſe, o-dy, from a houſe, and yn-ty, in the houſe.

Of the Numbers.

The numbers of nouns are expreſſed either by numerals, or with an addition of ſome of the above-mentioned verbs by way of a termination to the noun ſingular, where it is neither anomal, as guartheg, cattle, or want the ſingular number, as tad, father, and ty, a houſe, make tad-au, and tai in the plural, by adding au and ai; cyn, a wedge, makes cynion, by adding the i-o-n, the high firmament o, or the ſun; lêf, a voice, makes llefoedd, and llef, a place, makes llefydd, from the verb id, by inflection of the d into dd, whence alſo the plural terminations od and edd; ag, eg, og, and ach are alſo made plural ſigns from the inflection of the verb ac; the plural is alſo formed by changing the a into e, its auxiliary, as caſeg into ceſig, or ei, as march, a horſe, into meirch; and there are many other ſigns of the plural number formed from changing the radical vowel into its auxiliary vowel, as a into e, which may be ſeen in the lexicon; and many of the Celtic nouns being formed in the plural number, un, yn, or en, ſignifying one, were added to form the ſingular number; but as it ſeems unneceſſary for me here to obſerve any farther upon this head, I ſhall go on to explain the genders of nouns.

Of

Of the Genders.

Tho' there may be found five genders of nouns in the Celtic as in the Latin, yet they ſeem to me to be more properly reducible to the maſculine and feminine only; diſtinguiſhable by the feminine gender having the particle as or es ſignifying leſs or loweſt, and ſometimes the diminutive particle en for a termination; and alſo where the radical mutable conſonant, having the particle y ſet before it, changes into one of its auxiliary conſonants, as dynas a woman, formed of dyn, a man, and as, lower, which not only ends in as, but having a y ſet before it, it alſo inflects into y-ddynas, the woman.

Of Adjectives.

Nouns adjective are formed by adding to the ſubſtantive the following particles, viz. aid or aidd, gar, ig, lid, og and us, as ofn, fear, makes ofnus, fearful; glaw, rain, makes glawog, rainy; dyfr, the plural of dwr, water, makes dyfrlyd, watery; fwrn, a furnace, makes firnig, fierce; gafael, a hold, makes gafaelgar, holding faſt or ſtickling; morwyn, a maid, makes morwynaidd, maiden-like, and arian, ſilver, makes arianaidd, belonging to ſilver; but theſe terminations are in fact nothing more than the abovementioned particle verbs, added to the ſubſtantives by way of a termination, in order to expreſs action, inſtead of being prefixed as they are to the nouns for forming of verbs. The genders of nouns adjective are maſculine and feminine, the former is the noun in its radical ſtate, but the latter is the ſame word changed from its radical conſonant into the auxiliary one, as da, good, into dda; and alſo by changing the radical vowel into an auxiliary or privative one, as i into e, in the word melin yellow, into melen, the feminine gender; as to the numbers of nouns adjective, they ſeem to have been formed in the ſame manner exactly as the noun ſubſtantives; and with reſpect to the compariſon of adjectives, melyn the poſitive degree, forms the comparative, by the addition of ux or ax, higher, making it melynach, and which in the ſuperlative is melynaf, by the addition of the particle af; which probably is from a-fi, out of ſight; iſel, low, is, lower, and iſaf, loweſt; and uxel, high, ux, higher, and uxaf, higheſt; cyn, chief, and môr, great, alſo expreſs the degrees.

Of Pronouns.

Tho' the pronouns are explained in the lexicon, and ought in the Celtic to be looked upon as nouns, it may not be improper

proper here to give a ſpecimen thereof, according to grammatical rules, as follows, viz. perſonal pronouns are mi, ni, ti, xwi, ef and hwynt, that is, I, we, thou, you, he, and they; the demonſtratives are hwn, hon, hwnw, hono and hynu, that is, this (male), this (female), this (thing), that (man), that (woman), and that (thing). The poſſeſſives are fy, my, or mine; dy, thy, or thine; ei, his, or her; ein, our; eu, their; and eiddo, one's own; which anſwer all the poſſeſſives; the interrogatives are pwy, who? and pa, what? the relatives are yr hwn, yr hon, yr hyn, yr un, and yr hai, that is, he who, ſhe who, that or that thing, the one, and whoſo or they that; and the derivatives ſeem to be much the ſame as the perſonals.

Of the Articles.

The articles are y or yr, *the*, inſtead of which ſome authors have erroneouſly made uſe of e and er; y commonly precedes a conſonant, and yr, a vowel, but the y is frequently cut off by an apoſtrophe, as the relative pronoun r'hai, for yr-hai.

Of Adverbs.

The adverbs are to be met with in the lexicon, of which there are ſeveral ſorts, as thoſe of place, yma, here, yna, there, and draw, yonder; of time, as y-bore, in the morning, y-foru, to-morrow, and doe, yeſterday; of order, as yn-gyntaf, yn-ail, yn-drydydd, yn-olaf, that is, chiefly or firſt of all, ſecondly, thirdly, and laſtly; of aſking, as pam, why? of calling, as o or hai, ho; of denying, as na, ni or nid, not; of affirming, as do, ie and felly, for yes, and it is ſo; of ſwearing, as myn-diw, by God; of exhorting, as iddo, into it, atto, to him, and arno, upon him; of chooſeing, as gwell, better; of forbidding, as na, do not; of gathering, as cyd, together; of doubting, as agatfydd, ond-odid, perhaps, or by chance; of warning, as dyd, hah or take care; of wiſhing, as o-na-ba, o that there were; of ſeparation, as ar-wahan, ſeparately; of diverſity, as amgen, on the contrary; of vehemency, as rhy, too much; of ſhewing, as wele, lo or behold; of quantity, as llawer, much, and yxydig, little; of compariſon, as cyn, before; of likeneſs, as felly or fal, like; of explaining, as fef, that is to ſay; and of interjections, as ha, hai, ho, hwi, o, ox, hoho, gwae, &c.

Of Conjunctions.

The conjunctions are copulatives, as a or ac, and; na or nac, nor; and hefyd, alſo, or likewiſe; diſjunctives, as ai or neu,

neu, or; diſcretives, as er, though, eithr, but or except; caſual, as cau, and gan, whereas, and becauſe; conditionals, as o or os, if; adverſatives, as er, or eiſoes, nevertheleſs; exceptives, as oni, if not; elective, as no or nag, neither or nor; interrogatives, as a, ai, oni, and onid, is it, or is it not; and redditives, as etto, and er hyny, yet or ſtill.

Of Prepoſitions.

The prepoſitions are of two ſorts, viz. ſuch as are ſet in appoſition or ſeparable prepoſitions, as am-arian, for money, and thoſe that are joined to and inſeparable from the word, as amgylxu, to ſurround; as the laſt ſort may be all found in the lexicon, it will be unneceſſary here to take any notice of them; but it may be proper to give a ſpecimen of the former, as follows, o or or, of or from; at or i, to; yn or mewn, in; er or am, for; wrth, by; heb, without; tros, over; trwy, thro'; cyn, before; drach, behind; erbyn, againſt; ger, near to; ux, above; îs, under; ofewn, within; oddiallan, without; oblegid, becauſe of; oflaen, before; ogulx, about; o'rtuôl, behind, or beſide; rhag, before; tu-ag-at, towards, and tu-ag-at-am, as concerning.

Of Syntax.

Syntax or the rules of conſtruction of words into ſentences having nothing peculiar in the Celtic, beſides what have been already explained on the different parts of ſpeech; and the conjugations of verbs agreeing with the Engliſh, I have omitted all the other rules as unneceſſary and tedious, being well aſſured that the propereſt, if not the only method of attaining a perfect knowledge of the Celtic is from converſation, or reading the bible, whole duty of man or ſome other Welſh books, which may be had in the Engliſh language; nor does the Celtic or any uncorrupt language need many grammatical rules; but the chief buſineſs of grammars, is to aid and ſupply defects and imperfections in languages.

Of Points.

The points in grammar, which divide ſentences into members and periods, commonly ſuppoſed to be four, ſeem to me to be only three, namely a comma (,), a colon (;), which others call a ſemicolon, and a period (.). The term comma, from cau-am, ſignifies to ſhut about or to incloſe, and the character ſeems to be a c reverſed of the ſame ſignification; the colon is probably from the Celtic calyn, to follow, perhaps from the figure, to follow the action towards a period,

or the dot of i, ſignifying the ſun, or a pure perfect and full action, when a ſtop muſt neceſſarily follow. Beſides all natural actions ſeem to conſiſt of three parts, as when we laugh, we thrice exclaim the interjection ho; the firſt kind of notes in muſic were the dactyl, conſiſting of three notes, called feet, becauſe accompanied with the Io pœan or round o dance, which conſiſted of three feet or ſteps; and as language ought to be a juſt repreſentation of nature, ſo a full action or a ſentence ought to contain three parts.

Of the Origin of Numbers.

The Celtic method of numeration are explained in the lexicon, as framed from the ſix days creation, and other parts of nature, as follows, viz. un, one, from the univerſe or all things; dau, two, from id-au, it is the water; tri, three, from a tranſpoſition of the Celtic tir, land or earth; pedwar, four, from p-id-o-ir, they are the parts of the luminaries, that is, the ſun, moon and ſtars, which were the work of the fourth day; pymp, five, from p-am-p, the things in the parts of the world, which expreſſes the fifth day's creation, namely fiſhes and birds; xwex, ſix, from ox-w-ex, the action of man and animals, expreſſes the ſixth day's creation, viz. man and animals; ſaith, ſeven, is from ſa-ith, it is ſtanding, or ſa-aith, action ſtanding ſtill, which was the day after the creation or the ſeventh day; wyth, eight, is from xwith wind; nau, nine, is from en-au, the ſky or firmament water, that is, rain; deg, ten, is from id-ig, it is a heat or fire, that is, fair weather.

Of the Origin of Speech.

As in the courſe of this work, I have ſhewn the original plan, and conſtruction of human ſpeech to be intelligent, regular and rational, as the nature and qualities of ſubſtances, modes and relations of general ſubjects, are repreſented by general ſigns, either figuratively or orderly as the reſpective inviſible qualities center in hieroglyfical objects, and thoſe again abſtracted and divided by circumſtantial negative or privative particles, agreeable to the order of nature, in its formation out of the firſt elements, I ſhall here only obſerve in general, that it has been the opinion of the wiſeſt part of mankind, that Adam was furniſhed with a ſcheme of language by God himſelf; that this ſeems to be implyed by that paſſage of ſcripture, wherein God is ſaid to have brought the beaſts and birds before Adam, to ſee, or perhaps to overſee what he would call them, and by Adam's giving names to the ſeveral parts of nature agreeable to the property and qualities thereof,

of, and as the deity appears to have made uſe of a form of ſpeech, previous to the formation of Adam, in giving names to the ſeveral parts of the creation, which indeed ſeem to comprehend the genera of human ſpeech, and as man is ſaid to have been made after God's own image and in his own likeneſs, I think that language ought not to be conſidered as mere arbitrary ſounds, or any thing leſs than a part, at leaſt, of that living ſoul, which God is ſaid to have breathed into man; and though the organs of parrots and other birds are capable of articulate ſounds, they utter them only when they are taught, and that without any conception of what they expreſs; elſe their progreſs in language would have advanced, ſo far as was neceſſary for their own preſervation and conveniency; nor can the ſagacity of the owl, whoſe opticks are adapted to ſee beſt in the dark, or the inſtinct of other brute animals, wherein they ape human nature, be any objection to the divine origin of language; neither is it conceiveable that the human ſoul, a portion of the univerſal ſpirit, could of itſelf modify or frame abſtract ideas or their ſigns, or thoſe of mixed modes and relations, without a previous modification or interpoſition of the deity; and thoſe primary ſigns tranſmitted from Adam amongſt his poſterity, and preſerved at all times in ſome corner of the world, whereby ſuch as once loſt their language at Babel, might again recover a rational ſcheme of ſpeech. It is alſo remarkable, that man of all animals in the expreſſion of joy and admiration makes uſe of the o, which ſignifies eternity; but other animals ſeem to ſound the letter a, ſignifying the earth; man alſo is upright, with his countenance towards heaven; but beaſts look downwards upon the earth, as if their utmoſt joy and pleaſure centered there. Beſides all nature, according to the pſalmiſt, declares this handy work of providence, even the dull ſheep, though perhaps inſenſibly, calls out ba, which ſignifies an earthly animal.

Of the firſt Language.

There have been many nations, who have put in their claim for the honour of the firſt language; and though the Hebrew, Arabic, Chaldee, Syriac, Armenian, Chineſe, Greek, Swediſh, Coptic, Teutonic and Celtic have had their advocates, the Celtic ſeems to me to ſupport the claim with the beſt proof. Hiſtorians are of late generally agreed, from ſome paſſages in Ezekiel and Jeremiah, Joſephus, Beroſus, Bochart and others, that the Cimbri, Gauls, Celtes and Germans are the deſcendants of Gomer and his eldeſt ſon Aſkenas;

whoſe firſt ſettlements were in Phrygia. This fact ſeems to be confirmed in the lexicon, under the name Japhet; where the names mentioned in Geneſis, as of the ſons and grandſons of Noe, appear to be deſcriptive of the firſt nations and their ſettlements in Aſia Minor, Thrace and Peloponneſus; and there are many other paſſages in ſcripture tending to prove, that thoſe people inhabited the weſtern parts, ſtiled in ſcripture the iſles of the Gentiles, that is, the iſles or countries of the firſt or moſt ancient nations, according to the Celtic definition of the terms. About 700 years before the incarnation of our Saviour, Pſammeticus king of Egypt, who had contended with all the world for this preference, was at laſt obliged to yield to the Phrygians, according to Herodotus, l. 2. after procuring two infants to be brought up in a ſolitary cottage, where none were permitted to ſpeak in their hearing, and their uttering the word bekos or bicos, which appeared to be a Phrygian term for bread; and as this term is ſtill made uſe of by the children in Wales, when they call for crumbled bread and milk, ſome regard ought from thence to be had to the ancient tradition of the Welſh, being deſcended from the Trojans or Phrygians, and that their language is the ſame as that firſt ſpoken in Phrygia. There are many ancient authors, who confirm this point of antiquity, as Ariſtotle, who admits that the Greeks had their letters and learning from the Gauls; Wolfang, Lazius from the report of Marcellinus ſays, that the Greek letters were firſt brought to Athens from the Druids; and Plato in Cratylo owns that the Greeks borrowed many words from the Phrygians, as pur, fire, ydor, water, and cynas, dogs; Monſieur Pezron and Mr. Sherringham have produced many Greek and Roman names, which are definable only in the Celtic, in order to prove that the Greeks and Romans borrowed their language from the Celtes and Ciſalpine Gauls, as Clodius from clod, praiſe, Cinna, an ancient chief, Cælius from celu, hidden and divine, Cornelius, Druſus, Livia, Sylla, Saturn, &c. and as moſt of the ancient names of perſons and places, both of Aſia and Europe, as well thoſe before as thoſe after the confuſion of language, are defined in this lexicon; conſidering alſo the peculiar frame and conſtruction of the Celtic, its retention of the original characters, ſounds, and manner of compoſition, and its independency of all other languages, there ſeems to be no room to doubt its being the firſt ſpeech of mankind; unleſs ſome Aſiatic or other language ſhould appear to have the like perfection, which neither the learned Bochart nor any other antiquary come to my knowledge have as yet

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been able to ſhew. This ſeems to account for that remarkable paſſage quoted by Mr. Cambden out of Giraldus Cambrenſes of an ancient gentleman of Wales aſſerting with ſome confidence, before Henry II. that though his preparations againſt the Welſh were great, yet that he ſhould not prevail, nor ſhould any other language or nation anſwer at the laſt great day for the greater part of this corner of the world. It may farther be obſerved from the learned and honeſt Mr. Sherringham and others, that Britain was unknown to the ancient Greeks, that the Britiſh language is the ſame as the ancient Phrygian language, which was the parent of the Greek, and that the Saxons as well as the Cumbri came from Phrygia.

Of the antediluvian World, by way of Introduction to the hiſtorical Connection.

Having finiſhed what I propoſed in reſpect to language, I now proceed to examine into the origin and antiquities of nations, in order to connect the lexicon with hiſtorical facts; and by way of introduction to the poſtdiluvian affairs, it may be proper here to make ſome few remarks on the ſtate of mankind in the antediluvian world. It ſeems pretty clear, without a commentary, from the firſt chapter of Geneſis, wherein the divine majeſty is mentioned, as ſaying, "Let us "make man in our own image and after our own likeneſs, and "let *them* have dominion over the other creatures, and that "he had made man after his own image;" Gen. ii. 7. where God is ſaid "to have formed man from the duſt of the "earth, and to have breathed into his noſtrils the breath of "life;" and from the ſignificancy of the antediluvian names and numbers, as defined in this lexicon, that Adam was indued with an underſtanding capable of giving names to men, animals and things agreeable to the nature thereof; and was poſſeſſed of a method of numeration, formed from the moſt material occurrences of the firſt ten days of the world. This capacity and judgment God himſelf farther pronounces in the third of Geneſis ver. 22. by ſaying, that man was become to know good and evil like the deity; and though Adam had ſinned he had been puniſhed and pardoned, and the worſhip of the true God ſeems to have continued by the ſacrifices of Cain and Abel, till a ſecond deſertion from God by the fall of Cain; who probably by way of puniſhment for his crime was ſuffered to continue a vagabond from the worſhip of the true God, till the time of Enos; when mankind again began to call on the name of the Lord, according to Gen. iv. 26. The

great length of man's age in the firſt world, alſo enabled him to make a greater progreſs in arts and ſciences than the poſt-diluvians; unleſs Adam communicated his knowledge to Methuſalem, or ſome other of his deſcendants, and ſo on to Noe, Japhet, Gomer and the ſucceeding Druids, who might have arrived in Italy, Gaul and Britain, before the death of Gomer. As to their religion and government, they are beſt gueſſed at from the practice of the firſt patriarchs and Druids, Japhet himſelf being a Druid, and probably the ſame as the Jupiter of the Heathens.

Of the Deluge.

After peruſing many theories or conjectures touching the cauſe and manner of the deluge of Noe, formed from natural cauſes, traditions and heathen writers, I am at laſt obliged to recur to the place from whence I ſet out, namely, the 6th chap. of Gen. wherein it is ſaid that God, looking upon the earth as corrupt, told Noe, that the end of all fleſh was come, and that he would deſtroy them with the earth; that he would bring a flood of waters upon the earth, to deſtroy all fleſh, wherein was the breath of life from under heaven; and that every thing that was in the earth ſhould die, and every living ſubſtance that he had made he would deſtroy from off the face of the earth; that the waters in conſequence thereof prevailed exceedingly upon the earth, and all the hills under heaven were covered; fifteen cubits upwards did the waters prevail, the mountains were covered, and all fleſh died that moved upon the earth, both man and animals, except Noe and thoſe with him in the ark. Here we are informed of the univerſality of the deluge, which ſeems to be the moſt material circumſtance relative thereto; this univerſality alſo appears from the viſible effects thereof; as craggy rocks, gutts and dingles in the tops of the higheſt mountains, adjacent ſoft and earthy bottoms, and trees, nuts, pebbles and ſhells lying at a great depth under ground; all cauſed by the violent retreat of the waters. Hence it ſeems pretty clear, that we are all the deſcendants of Noe as the ſacred hiſtorian has informed us, the reſt of the world having periſhed by the deluge.

Of the reſting place of the Ark.

The deluge being abated, the ark reſted according to Gen. viii. upon the mountains of Ararat; which according to Sir Walter Rawleigh, Goropius Becanus, and others, means no particular mountain; and ſo it appears from the Celtic definition

tion of the term; which ſignifies returned upon earth; Pezron indeed imagined that, though this term had puzzled Bochart, it meant Armenia; but as the Celtic explains that term to ſignify a hilly country, he muſt have formed that notion from the concurrent teſtimony of the ſeveral hiſtorians quoted by Bochart, to prove that the ark reſted upon mount Taurus or Maſis in Armenia, under which runs the Araxes, which in the Celtic ſignifies below the ark; and where is alſo ſituated the plain Araxene, ſignifying the country of the ancient ark. Hence rejecting the Sybilline verſes, which placed the ark in Phrygia, and ſuch hiſtorians as fixed it on the Carduchi mountains, or the Caucaſus, it ſeems moſt probable that Moſes did not mean by Ararat any particular hill of that name, and that Noe's ark reſted on mount Taurus or Maſis in Armenia; which very well anſwers Moſes deſcription of the migration towards Babylon or Shenâr, as will be ſhewn hereafter.

Of the firſt Poſſeſſions and Settlements before the Confuſion and Diſperſion.

In conſequence of the inveſtiture of the ſons of Noe with the poſſeſſion and dominion of the earth by God himſelf according to the ſeven firſt verſes of the 9th chap. of Gen. their firſt ſettlements were in Araxene or the plains of Ararat, where they began to cultivate the earth; and from whence according to the names of places Shem and Cham ſpread, as they increaſed eaſtward along the banks of the Araxes, and ſouthward on the eaſtern banks of the Euphrates, ſo as to occupy moſt of the country lying between the two rivers, eaſt and north of Shinâr or Babylon; where they arrived after a ſlow migration or ſojournment of 400 years; but Japhet with his family, except Madai, who remained behind, ſettled at firſt upon the weſtern bank of the Euphrates, and from thence migrated along the coaſts of the Euxine and Mediterranean ſeas, and very probably had extended their borders over Aſia Minor into Europe before the confuſion of ſpeech. Thus were the iſles of the Gentiles firſt divided amongſt the nations and families of Japhet, according to Gen. x. 5; and as to their dwelling in the tents of Shem, which were the other parts of Aſia, as the poſſeſſions of Cham were in Africa, that prophecy ſeems to have been chiefly verified by the migrations and conqueſts, of the ſons of Madai eaſtward upon Shem's poſterity, and afterwards thoſe of the Greeks and Romans; who alſo made the poſterity of Cham their ſervants, agreeable to Geneſis ix; but the enlarging of Japhet

ſeems to relate to all future acquiſitions, as the Weſt Indies, &c. but it does not appear that Noe either had a right to give or did give away the new world amongſt his children; or that he did any more than prophetically foretell what would be the lot of his ſons, upon the indignity or injury done him by Cham; for God himſelf, as appears by the 7 firſt verſes of Gen. ix. had before inveſted Noe's ſons with the poſſeſſion and dominion of all the earth, and ver. 19 expreſsly ſays that by Shem, Ham and Japhet was the whole earth overſpread; chap. x. 32. ſays, that amongſt them was the earth divided after the flood; and chap. xv. 13 and 14. chap. xxii. 15. Numb. xxxii. 20. Deuteron. chap. ii. 9. chap. iii. 18. chap. xxxii. Acts xvii. 26. and many other places in ſcripture, clearly ſhew that our times, poſſeſſions and limits upon earth were aſſigned us by God.

Of the Building and Confuſion of Babel.

It is not very material where the ark reſted, or where the firſt ſettlements were, if it be true that there was a ſpreading eaſtward before the ſojournment towards Babylon mentioned by Moſes, as moſt probably there was from their not reaching Shinâr till 400 years after the flood; and if the firſt ſettlements are rightly fixed in the lexicon under the names Japhet, Shem and Cham, as they ſeem to be according to ſeveral hiſtorians collected by Bochart, it is very probable that many of Japhet's deſcendants had founded the kingdoms of Troy and Sicyon, and ſettled in Europe before the confuſion and diſperſion at Babel; the name of Troy, as compounded of tre-io, ſignifying the town of Io or Japhet, that of Javan the place of Io, and thoſe of Sicyon, Panonia, and many other names ſhew that they were founded by Japhet himſelf, and that his borders extended into Hungary. However Nimrod, whoſe name, from nim-rad, ſignifies no grace, arriving at Shinâr or the ancient land, miſtruſting God's promiſe of not deſtroying the world a ſecond time by water, and being fond of power and dominion, contrary to God's command in Gen. ix. 1. for repleniſhing the earth, perſuaded a great multitude to aſſemble at Shinâr in order to erect a kingdom, with a famous tower, to prevent their being ſcattered abroad upon the face of the earth; upon which the divine majeſty thought proper to go down and confound their language, ſo that they might not underſtand one another, or go on in building the tower; whence it was called Babel, that is, a confuſion, or calling out like the noiſe of ſheep; which was probably effected by the terrible appearance of the divine majeſty in thunder and lightning,

ning, and by the tumbling down of the tower; ſo that the Lord ſcattered them upon the face of the earth; and though the earth was then of one language, it does not appear that all mankind were preſent at this tranſaction; nor is it probable that after 400 years population they could all ſubſiſt upon one ſpot, or that the deſcendants of Japhet, who never mixed with the race of Shem or Cham, and amongſt whom the iſles of the Gentiles had been divided, would have quitted the poſſeſſions which God had allotted them to follow the tribe of Nimrod into a ſtrange country; but what tends moſtly to prove that the Celtic received no alteration at Babel, is its perfectly retaining the firſt frame and conſtruction, and its defining all ancient names of perſons and places, before the confuſion, in ſo natural, clear and rational a manner, as if thoſe names were originally Celtic, without torturing either the ſenſe or ſound; which all other languages ſeem incapable of. I may farther add as to the time of the confuſion, that the names of the ſons of Jocktan appear to be the firſt that are indefinable by the Celtic; whence it may be preſumed that they were the firſt names that partook of the confuſion, Moſes like a good and an honeſt hiſtorian, having made uſe of the ſame names and appellations of perſons and places as had been given them by the people themſelves; this rule ſhould have been purſued by all other hiſtorians.

Of the firſt ſettlements of Noe's deſcendants after the Confuſion.

Though the firſt ſettlements of Noe's deſcendants ſeem to be ſufficiently fixed in the lexicon under the names of Japhet, Shem and Cham, it may not be improper here to ſee how this matter ſtands upon the foot of hiſtory. The ſacred hiſtorian tells us, in Geneſis x. 5. that by Japhet and his deſcendants were the iſles of the Gentiles, that is, of the firſt nation, divided in their lands, every one after his tongue, after their families, in their nations, as he does in another place as to the race of his brethren, whoſe poſſeſſions, as appears from ſundry hiſtorians collected by Bochart, were Aſia eaſtward of the Euphrates, and Africa, except what had been allotted to Madai. If the ſacred ſcripture has thus fixed the general limits of the ſons of Noe reſpectively, it would be very abſurd to ſeek for any of the deſcendants of Shem and Cham within the general boundaries or limits of Japhet, more eſpecially as Moſes has expreſly declared, that the families or leſſer nations dwelt within the borders of the head nation; and if it be true according to Joſephus, Bochart, and ſundry other hiſtorians, geographers and divines, that by the iſles of the Gentiles was

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meant Europe, it from thence muſt follow, that Gomer and his bands firſt ſettlements were weſtward of Media, ſo as to be at liberty to paſs into Europe; and Ezekiel, chap. xxvii. xxxviii. and xxxix. after mentioning Magog, Meſhech and Tubal, as ſettled together in the north quarters near thoſe that dwelt in the iſles, probably meaning Gomer and his deſcendants, Gomer and his bands are mentioned as dwelling north of Judea, and as having a trade to Tyre; and Aſkenas his ſon, who muſt have been ſeated within the father's limits, is mentioned in Jeremiah li. 27. as ſettled weſtward of Armenia; and the names of ſeveral places alſo fix Aſkenas on the Euxine ſea. Riphath, Togarmah and Javan, with their deſcendants, are placed by Joſephus, Bochart and others, in the ſame parts of Aſia Minor as they are in the lexicon; Magog, Meſhech and Tubal they have ſent together by mount Caucaſus into Ruſſia, Tiras into Thrace, and Madai they left in Media. This origin, Pliny, Iſidore, and others confirm, and they further teſtify, that the Gauls, Celtes and Cimbri are deſcended from Gomer. It is farther agreed, that the inhabitants of Wales are, as the name Walſh expreſſes them to be, deſcended from the Gauls, and they at this time know themſelves by no other name than Cymbri, or their language by any other than Cymbraeg; and as they ſtill continue to ſpeak a language which will define all European languages, as well as the ancient names of perſons and places, preferable to any other language, the people of Wales and their language ſtill remain living witneſſes of this part of antiquity. It is alſo remarkable, that the bible makes mention only of two nations or diviſions of mankind in a religious view, namely, Jews and Gentiles, as in Iſaiah xi. 10. it is ſaid, that there ſhould be a root of Jeſſe, which ſhould ſtand for an enſign of the people, and to it the Gentiles ſhould ſeek, and his reſt ſhould be glorious; in chap. xlix. 6. Chriſt is ſaid to be a light to the Gentiles to the end of time; chap. lx. 1. the glory of the church is promiſed to the Gentiles abundantly; chap. lxii. that the Gentiles ſhould ſee his righteouſneſs, and that their church ſhould continue to the end; Acts xiii. 46. ſays, that it was neceſſary the word ſhould be firſt ſpoken to the Jews, but they would then turn to the Gentiles, according to the Lord's command, which when they heard they were glad and glorified God; and Romans ii. 14, 15. mentions, that the Gentiles had the law in their nature, and did it. Tertullian alſo aſſerts, that the Druids prepared the Britons to receive the goſpel. By the Jews are to be underſtood the people of Judea, who were a mixt race of Shem and Cham; and by the Gentiles, the

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firſt nation, or the deſcendants of Gomer, who were ſituated weſtward of the Euphrates in Aſia and Europe. Hence thoſe who placed the firſt ſettlements of the Celtes and Cumbri in the eaſtern parts of Aſia, behind the Medes and Perſians, and in Scythia, as having paſſed into Europe betwixt the Caſpian and Euxine ſeas by mount Caucaſus, inſtead of the Thracian Boſphorus, and by the way of Greece, appear to be much miſtaken; and though ſuch of them as went by the name of Celto-Scyths might have mixed with the Scythians in their firſt migrations in Europe, along the Euxine coaſt towards the Palus Meotis and the borders of Scythia, it ſeems very clear from ancient hiſtory, that the founders and firſt planters of Greece, Italy, ancient Gaul, Britain and Ireland, paſſed out of Aſia into Europe over the Thracian Boſphorus, and thro' Greece.

Of the general limits of the Briges, Celtes or Cumbri.

The ſacred hiſtorian having declared that the ſeveral families or petty nations had been fixed within the limits of the head or chief nation, it ſeems very proper, before I begin to trace the origin and migrations of particular nations, to endeavour to fix the general limits of the Briges, Celtes and Cymbri, who are generally allowed by ancient hiſtorians and geographers to be the founders of Gaul, Germany, Britain, and other countries of Europe. In order to which, I ſhall firſt take notice of ſome of the various names by which they have been known in the ſeveral countries which they inhabited. As they were the deſcendants of Japhet, they went at firſt in Aſia Minor, by the names of Iones, Mæones and Trojans; as they increaſed and multiplied, the eldeſt branch of Ionians, who were the elder deſcendants of Gomer, as he was the eldeſt ſon of Japhet, aſſumed the name of Briges, ſignifying the firſt nation, or the firſt born; Javan's poſterity continued the name of Iones, till they aſſumed thoſe of Greeks and Helenes; as did Gomer's younger branches that of Mæones, or the great Ionians, until they took upon themſelves the name of Teutones, as they were the deſcendants of Gomer or Mercury, who conducted them into Germany, where they were fixed. The Briges alſo, forming themſelves into civil ſocieties, building cities, and dividing their countries into combs or comots, aſſumed the name of Cumbri or Cumbriges, as appears from the names of their ancient cities in Aſia and Europe, from the banks of the Euphrates to the moſt weſtern parts of Europe; they were alſo called Gentiles, from the Celtic gunta-li, ſignifying the firſt nation; Briges ſtill continuing the common

appellation of the Celtes and Cimbri; but ſuch of the Briges as led paſtoral lives, and hid themſelves in woods and cells, as appears from the names of cells, woods, and places in Britain and Ireland, as well as from the names themſelves, were diſtinguiſhed by the names of Celtes, Celtiberi, Nemetæ and Demetæ, ſignifying that they had no fixed poſſeſſions, and hid themſelves in cells, woods, and other hidden places, though within the limits of the Cumbriges, who always lived in cities and regular ſocieties; but to ſuch of them as intermixed with the Scythians in the earlieſt ages were given the names of Celto-Scyths and Nomades. The Phrygians were afterwards called Galli and Galatians, on account of their valour; and various other names and appellations have been given to, or taken by them during their migrations in Europe, as the Brigantes in Spain, Gaul, Germany, Britain and Ireland, which from bri-gunta, ſignifies the firſt or foremoſt Briges, they being the firſt or foremoſt poſſeſſors of theſe countries, and the Allo-briges, or the hilly Briges; but more of this matter when I come to conſider of the ſeveral particular migrations in Europe. It appears from ancient hiſtorians and geographers, that thoſe people were the ſame, and that their names and language have been fixed all over Aſia Minor and Europe, as far as the borders of Scythia, of whom I will here inſtance a few, as Ezekiel xxvii. and xxviii. Joſephus Antiq. l. i. c. 7. Bochart's Phaleg, l. iii. c. 10. who fix the Gomeri or Cumbri in the moſt weſtern parts of Aſia Minor. That the Gomeri were from Gomer may be ſeen from Euſtat. com. Iſidore, Origen, Hieron, Tradit, Zonaras, Bede, and others; Herodotus, l. vi. and vii. mentions the Briges in Macedonia and Thrace, and that their chief city was Meſumbria in Thrace, where they attacked Cyrus's army. Bochart has collected a great many authors to prove that the Gomeri and Cumbri were the ſame people; and Heſychius, Pliny, and the ſcholiaſts of Ariſtophanes ſhew, that the Gomeri were alſo called Cerberi, and their country Cumerium Cerberion as well as Cumerium; that the Umbri or Cumbri were the Aborigines of Italy, that they were of a Gauliſh original, that their language differed but little from the Eolic dialect of the Greek, and that the Celtes, Gauls, Cimbri, Sabines and Aborigines were one and the ſame people, appears from Cato in princip. origin, Servius in Æneid, l. 8. and 11, Dion. Hal. l. 1. Plin. nat. hiſt. l. 3. c. 14. Solinus from Boch. c. 8. Iſidore, biſhop of Seville, origin. l. 9. Tetzes Scholiaſt 199. Pomp. Feſtus, Varro, Strabo, Florus, Juſtin, Joſephus and Bochart's Phaleg, l. 3. and Sacr. Geogr. l. 1; Lycophron, Pliny, Strabo, Euſtathius, Servius

Servius and others have placed a colony of the Cumeri in Italy; Cæsar and Tacitus say that there was an ancient tradition that the Brigantes were the Aborigines, and that they came into Britain from the opposite coast of Gaul, and the names Aborigines seem to have been given to the Briges by the Romans, who very reasonably conceived that the name Briges was formed from the Latin ab-origine, and signified from the beginning; Cæsar l. 1. c. 4. mentions the Allobriges and Latobriges as possessed of a considerable part of ancient Gaul; Josephus and Zonaras say that the Gauls were formerly called Gomeri; Cicero called the Gauls defeated by Marius, Cimbri; on the shield of Belus their general was wrote Beleos Cimbros; Lucan calls the person employed to kill Marius, a Cimbrian, and Livy mentions him to be a Gaul; the person whom Virgil in his Catalects stiles the British Thucydides, Quintilian calls a Cimbrian; Pliny and Reinerius Reinecius say that the Gauls and Cimbri spoke the same language; Appian in his Illyrics says, the Celtes were called Cumbri, and spoke the Cumbri language; the Galatians of Asia Minor spoke the same language as that spoken at Treves, according to St. Jerome; Otho Frisingensis says, that a race of Cumbri settled at the mouth of the Drave; Procopius de bello Goth. says, that Britain was inhabited by the Frisians; Bede, that the Brigantes were the first inhabitants of Britain; and that the Gauls or Galatians were a different people from the Scythians appears from Florus, Livy, Justin, Polybius and Appian. But what makes this point still clearer is, that it appears from Davies, Llwyd, Lewis, Rowlands, Edwards, Williams, Sherringham, Pezron, Hicks, Wotton, Bullet and others, as well as from this lexicon, that the Celtic or Welsh is the mother language of most part of Europe, that it defines all ancient names of persons and places, and that the Welsh people, who continue to speak this language in great perfection, call themselves Cumbri; nor do the illiterate in Wales at this time know the meaning of the terms Wales or Welsh, which were given them by the Saxons, on account of their preserving the ancient Gaulish or Waulish dialect. And that all the Celtic words contained in this lexicon are still to be found in the living language of Wales, may be made appear, by examining a native of Carnarvonshire or Merionethshire, ignorant of every other language; thereby making use of Psammeticus experiment a second time, to prove that the ancient Brigians, now Britains, are the first and most ancient nation upon earth. But lest any should still fancy the Celtic vocables contained in this lexicon to be of

a Greek

a Greek or Latin original, they ſhould conſider the antiquity of the Celtic, that the Greek and Latin hiſtorians themſelves own, that they borrowed a great part of their languages from the Gauls, of whom the Latins muſt have had ſuch parts of their language as differs from the Greek; its defining the names of ancient perſons and places ſhews it to be the firſt language of Aſia Minor, Greece, Italy, ancient Gaul, Germany and Britain; and that they were acquainted with the Roman and not with the Greek characters appears from Cæſar's Comm. l. 6. c. 48. where he ſays, that he had ſent a letter to Cicero, wrote in the Greek characters, leſt by its being intercepted, his councils ſhould be made known to the enemy; nor had they any ſuch intercourſe with the Greeks, as to form their language from the Greek; neither doth it ſo nearly agree with the Latin, or the more modern Greek dialects, as the moſt ancient; but what ſeems fully to ſettle this matter is the original regular and intelligent frame and conſtruction of the language itſelf, as to characters, letters, vocables and ſyntax, which are ſtill preſerved by the Welſh, without any deviation from the primitive characters, letters or ſounds, whereas the Greek and Latin primitives abound with modern characters as well as ſounds, and they have been alſo ſo refined, as to have loſt a great many of the primitive ſounds, whereof a judicious impartial reader will be fully convinced on a deliberate peruſal of the lexicon; he may from thence, without any further aſſiſtance from hiſtory, alſo conclude the Celtic to be the firſt language of Europe, and the mother of the Greek, Latin, German, and moſt other languages of Europe, and conſequently the people themſelves to be deſcended from the Celtes and Cumbri; but it may be alſo proved from hiſtory, that the more northern parts of Europe, up to the borders of Scythia, were firſt colonized from the ſouthern part of Gaul and Britain; more eſpecially from the ſea coaſts of Armorica, to the remoteſt corner of Jutland, and all the countries lying on this ſide of the Hercynian foreſt.

Thus far I had proceeded, when I ſent out propoſals for publiſhing this work, with conſiderable hiſtorical additions, in two volumes in quarto, wherein I ſhould have attempted to explain and illuſtrate the particular migrations and antiquities of every nation deſcended from the Celtes and Cumbri, agreeable to the firſt ſcheme of providence in the diviſion of the earth, whereby the people who have gone by the names of Saxons, Angli, Norman, German, and others, would have appeared to be ſtill dwelling within the limits of the Celtes and Cumbri, according to Gen. x. 5. and 32. without

out any intermixture with other nations, except the Phœnicians, Moors and Carthaginians in Spain, the Hunns in Hungary, and the ſtraggling Celto-Scythians or Nomades towards the borders of Scythia; but not being ſufficiently indemnified as to expences, I have ſent out this ſmaller work, in hopes of engaging ſome abler pens and purſes than mine, in the hiſtory of the Cumbri Galli Celtes. And tho' I have furniſhed myſelf with ſeveral abſtracts from the hiſtorians and geographers, mentioned at the end of this preface, yet as the Welſh have ſo perfectly preſerved their language and pedigree, and they were alſo poſſeſſed of many ancient traditions concerning their origin, religion, government and affairs, which are ſtill preſerved in the writings of their ancient bards, which may be met with in the hands of ſeveral families in England and Wales, I thought that theſe writings ought to be conſulted before any thing be farther attempted towards illuſtrating the Celtic affairs and antiquities; perhaps ſome further aid may be had from the Scots, Iriſh, and Gallic manuſcripts; and as the druids and bards when they were drove from their ancient ſeat in Britain, ſettled at laſt in Denmark and Norway, ſome helps might be expected from thence. But I hope that it ſufficiently appears from this work, that the preſent inhabitants of the Britiſh iſles, which are a part of the country called in ſcripture the iſles of the Gentiles, are the deſcendants as well as inheritors of the ancient Phrygians, who appear to be the people ſtiled Gentiles in Iſaiah xi. 10. and alſo the founders of ancient Gaul and the Britiſh iſles, and who, without doubt, under the direction of providence, will remain in poſſeſſion of their reſpective allotments, until *his reſt* ſhall be glorious, not merely in an eccleſiaſtical ſenſe, but before the end of time; ſo then, as in Romans ix. 16. "it is not of him "that willeth, nor of him that runneth, but of God that ſhew-"eth mercy."

The Authors before referred unto, with the times in which they wrote.

15th Century before Chriſt. THE ſeveral books of the old teſtament wrote by Moſes.

9th Cent. Homer's Iliad. Heſiod's Theognis. Dictis Cretenſis de bello Trojano. Apollodorus bibliotheca. Orpheus hymns on the Titans, and the Sybilline verſes.

8th Cent. Iſaiah, Jeremiah, Ezekiel, and Daniel.

5th Cent. Herodotus nine hiſtorical books, and Thucydides hiſtoria Græcorum.

4th Cent. Plato in Cratylo. Ariſtotle de mundo, and Joſeph Ben Gorion.

3d Cent. Beroſus de antiq. regnorum totius orbis, and Xenophon's expedition of Cyrus.

2d Cent. Polybius de rebus Græcorum, Romanorum, Pænorum et Celtarum.

1ſt Cent. Alexander Polyhiſtor. Diodorus Siculus bibliotheca univerſalis hiſtoriæ. Virgil's Æneid. Cæſar's Commentaries. Dionyſius Halicarnaſus Roman antiquities. Cicero de natura deorum et divinatione. Strabo's geography. Livy. Ovid's Metamorphoſes. Trogus Pompeius in epitome by Juſtin. Phornutus de natura deorum, and Dionyſius orbis deſcriptio.

1ſt Cent. of Chriſt. Joſephus Jewiſh antiquities, wars, &c. Julius Solinus hiſtory from Bocchus. Pliny's natural hiſtory. Tacitus of the Roman annals, the German cuſtoms, and life of Agricola. Quintus Curtius de rebus Alexandri Magni. Lucan's Pharſalia, or of the wars between Cæſar and Pompey. Pomponius Mela's geography. Ælian's variæ hiſtoriæ. Silius Italicus de bello Punico. Plutarch's lives.

2d Cent. Ptolomy's geography. Juſtin's Hiſtory from Trogus Pompeius. Appian de bellis civilibus. Minutius Felix Roman hiſtory. Diogenes Laertius lives of the philoſophers. Lucian. Maximus Tirius diſſertationes. Suetonius vitæ Cæſarum. Pauſanias deſcriptio Græcæ. Tertullian. Origen againſt Celſus. Lactantius inſtitutiones. Ammianus Marcellinus hiſtor. Romanorum. Dion Caſſius de rebus Romanorum. Claudian, ditto. Julius Capitolinus, Lampridius, Flavius Vopiſcus, Eutropius, Vopiſcus, Spartianus, de rebus & vitis Romanorum. Julius Firmicus de errore profanæ hiſtoriæ.

4th. Lactantius opera omnia. Euſebius evangelica præparati-

one & chronolog. Sidonius Apollinaris variæ narrationes de Gothis. St. Jerome.

5th. Procopius of the hiſtory and wars of the Goths, &c. Gregory biſhop of Tours de origine & rebus Francorum. Gildas de excidio Britonum. Jornandes de bello Gothorum. Llywarch Hên, an ancient Britiſh bard. Trioedd, or Triades. Merddyn or Merlin. Brut y Brenhinoedd, or the hiſtory of Britiſh kings.

6th. Iſidore biſhop of Seville origines Galli. Talieſin, a Britiſh bard.

7th. Bede's eccleſiaſtical hiſtory, and Saxon annals.

8th. Aſſerius Menevenſis annals and life of king Alfred. Nenius hiſtoria Britonum, viz. the monk of Bangor.

9th. Howel-dda's law, compiled from the Molmutian and Martian, and publiſhed in Latin and Celtic, by Wootton. Witikind de rebus Saxonum.

10th. Suidas hiſtorical Greek lexicon. Xiphilin epitome in Dionem.

11th. Hen. Huntingdon, Hoveden, (Roger) John of Saliſbury, Simon of Durham, William of Malmſbury, and other Engliſh hiſtorians. Tzetzes, the ſcholiaſt of Lycophron. Geoffry of Monmouth hiſtoria Britonum, tranſlated from Tiſilio's hiſtory, with Merlin's prophecy, and ſome other things intermixed.

12th. Geraldus Cambrenſis biſhop of St. David's topography. Gervas of Canterbury and Ralph de Diceto, Engliſh chronicles.

13th. Walter, of Coventry. Mathew Paris, monk of St. Alban's.

14h. Mathew of Weſtminſter, or Florilegus. Chaucer the poet.

15th. Olaus Magnus de rebus Gothorum. Leland's itinerary. Bodin's methodus ad facilem hiſtoriarum cognitionem. Sir John Price's hiſtoriæ Britannicæ defenſio. Humphry Llwyd's gloſſary and topography of Wales. Ortelius geography. Lewis Britiſh hiſtory. Sir Walter Rawleigh's hiſtory of the world. Caius of the antiquity of Cambridge. John David Rhys grammar. Powell's Britiſh hiſtory.

1600. Bochart's Phaleg. Dr. Davis lexicon and grammar. Cluverius geography. Celarius ditto. Cambden's Britannia. Spelman's gloſſary and relicts. Gale's works. Selden's works. Skimner's etymologicon. Somner's lexicon. Uſher's antiquitates Britannicarum eccleſiarum, or de primordiis, &c. Vaughan's remarks or Britiſh chronology and antiquites. Biſhop Lloyd's hiſtory of ancient church government, and Mackenſie,

kenſie, the Scotts advocate's, defence of their ancient Scottiſh line of kings. Biſhop Stillingfleet's origines Britannicæ. Aylet Samm's Britiſh antiquities illuſtrated. Biſhop Bale's breviary of the Britiſh writers. Hector Boetius hiſtoria Scotorum. Monſ. Pezron antiquites des Celtes. Sherringham de origine gentis Anglorum.

1700. Rowland's Mona antiqua. Rollin's ancient and Roman hiſtory. Carte's hiſtory of England. Dr. Stukely's works. Toland's letters. Baxter's gloſſary. Edward Llwyd's archeologia Britannica. Bullet's memoires ſur la langue Celtic. Pelloutire hiſtoire des Celtes. Wynn's edition of Dr. Powel's Britiſh hiſtory. Howel's inſtitutes of general hiſtory. Stephanus de urbibus and particular lives omitted.

Sundry errata and dark paſſages appearing upon a curſory reading of the Etymological Lexicon, are corrected as hereafter, viz.

UNder Abbot, for aba read abatos. Aboliſh, for aboleo read apoleo for the Greek term. Accent may be read hexos for ekos, and ſo in ſome other places, though not very material. Adieu, r. erroſo for enoſo. Altercate, r. altercor for alterco. Ancient, ſome may chuſe antiquus for ſenectus, and hen for en, an obſolete Greek term. Anguſt, as a ſubſtantive, ſhould have had anguſtia and agonia claſſed therewith. Anxious, r. duſareſtos. Arable, r. arotos, for aratos. Arms, r. olene for alene. Aſhes, ſpodos for ſpiydos. Aſleep, koimis is the ſubſtantive term made uſe of, becauſe the adjective differed in its origin from the other words, and ſo probably in ſome other inſtances. Audacious, r. thraſus for thruſus. Bacon, r. ſarx for carx, though the latter is more agreeable to the origin. Beard, though pareia has been commonly applyed as an expreſſion for a chin, and geneion for a beard, I take a contrary application to be more agreeable to the true ſignificancy of the terms. Beget, for genua r. gennao. Bitch, for kunos r. kuon. Blind, r. alaos for alas. Boil, for bruſio r. braſſo. Born, r. naſcor for naſco. Bottom, pilos may be read for peloton. Bowl, the Greek term phiala ſhould be phiale. Branch, r. klon for klen. Breaſt, for brun may be read preon. Capon, kapelos is a huckſter, ſo called from a capon, but alektruon is commonly made uſe of for a capon. Care, for kedo r. kedeo. Carve, carpo and karpiſo ſignify to carp at or rebuke only in a ſecondary ſenſe, but primarily they mean to ſcrape or carve. Cataract, for rithos may be read rhothos. Choke, for pingo r. pnigo. Cinders, for aithole r. aithale. Cleared, dele s in liſtor. Cluſter, for ſtaphula r. ſtaphule. Coffin, for theſa r. theca. Combat, dele the initial h in hamilla. Connive, r. kammuo for kaminuo. Dance, for xoreai r. xoreia. Define, r. kathoriſo for katheriſo. Dike, ditch and hedge, r. lama for lamna. Dim and dirk, r. axluoeis for axluoeſis. Dolorous, for deleros r. deleter. Dread, r. orrodeo for arrodeo. Dry, r. ſaucos for ſankos. Father-in-law, r. ekuros for erukos. Fathom, r. orgyia for orgyx. Fenn, r. xarax for xarox. Fierce, r. bruxo for beuxo. Fig, for ſkuon r. ſukon. Girdle, for cau-ar-cau-w r. cau-ar-cau-is. Hang, r. ſuſpendo. Hear, r. kluo for clyo. Here, for idon r. idou. Journey, dele h in hodos. Kidney, nephros is the common Greek term. Kingdom, r. anaktoria. Known, for high march read high mark. Learn, didaſko may be read for diſkeo, though both of one original in a primary ſenſe. Liquid, xulos is liquor. Liſten, r. akroao for akroas. Mock, r. mokao for mokas. More, for metas r. megas, or rather megale. Mule, for melon r. molos, or oureus. Orator, the h in rethor to be tranſpoſed to the radical r. Prince, for pris read priſe. She, for ante r. aute. Shove, dele the firſt i in gwithio. Smoak, for pigo r. pnigo. Taſte, in the firſt claſs, read geuo and guſto. Thumb, r. daktulos for dactulus. Wine, r. goinos. There are alſo ſome ſeeming contradictions and doubtful paſſages in the topographical part of this work, as in the definition of the terms Greek and Greece, which is owing to the corrupt pronunciation of the c, in Greece; but as the original term was ſounded like a kappa, both terms originally meant the ſame, namely, ge-r'-auc, the water nation, and my giving ſeveral definitions of the ſame terms, is not from any doubt I had of the true origin, but in order to ſhew every kind of etymon, that the ancient language will admit of, as the names Saxons, Batavians, Franks and Belgæ, who appear from hiſtory to be chiefly deſcended from the Morini, or ſeamen of Proper Gaul, are expreſſive of their origin, viz. the Belgæ from ab-il-auc-ge, from the race of the water nation, the Saxons from ſi-auc-ions, the ſons of the ſea, the Batavians from ab-ti-au, from the water houſe, and Franks from free in-auc, free upon the water.

THE

ETYMOLOGICAL

AND

CRITICAL LEXICON.

A.

ABBOT; ABOD; ABBA; ABBAS. Theſe words are from the particle a, and the Celtic primitive bôd, an abode, an abbot being always reſident at one place.

ABLE TO BE; DIXON; IXUEIN; POSSE. Able is compounded of the particles a-bi-al, the high life; dixon is from id-uxa-un, it is the higheſt one; whence ixuein: poſſe is from p-o-iſa, a thing from being the loweſt.

ABLE; ABL or GALLU; ALKEI; HABILIS. Gallu is from ag-al, an high action; whence alkei; able and the reſt are explained under the laſt claſs of words.

ABLE; DIXONI; IXUO; QUEO. The Latin term comes from the Greek or Celtic, the reſt are defined under the laſt claſs.

ABODE or HABITATION; BÔD; OIKEMA; HABITATIO. The Celtic word bôd is a compound of bi-w-id, it is man's living or dwelling; whence abode, habitatio and habitation: oikema is from w-cau-am, a ſhut or covering about a man, as oikos is from w-cau-ſi, it is man's incloſure.

ABOLISH; DILEU; ABOLEO; ABOLEO. The root of theſe terms ſeems to be the Celtic word colli or olli, to be loſt, with ab, di and ap prefix'd, ſignifying from or without, that

is, to forgive; as for example, aboliſh is from ab-olli-ſi, it is from being loſt.

ABOVE; AR or GOR; YPER; SUPRA. Ar here ought to be pronounced ſhort to diſtinguiſh it from âr or aar, ſignifying earth; but it ſeems to have had its origin from this term, becauſe we are upon or above the earth; uper is from the Celtic y-pe-ar, the part above; ſupra is from ſi-p-ar, it is the part above, ar being tranſpoſed into ra; above is from the Celtic ub-ef, it is up, the Celtic f being of the ſame effect with the Engliſh v conſonant.

ABOUT; AM; AMPHI; CIRCUM. The Celtic am ſeems to be a primitive compoſed of a-am, a round of hills, or ſurrounding mountains; whence amphi, with the addition of phi ſignifying me: circum is from the Celtic cirx-am, round about; and cirx is a compound of ac-ir-ux, the radical vowel being commonly dropped in Celtic compoſitions, though generally to be underſtood.

ABRUPT; RHWYGEDIG; APPOROX; ABRUPTUS. Rhwyg a rent, compounded of ir-w-ig, an angry man's action, is the primitive here; to which the prepoſitions ab and ap being prefixed, the other words were formed; ſo that a rent is the conſequence of an angry man's action.

ABSCOND; DIRGELU; SUNGKALUPTO; ABSCONDO. Dirgelu is from di-ir-gel, to hide from the light; whence the Greek term was formed, with a ſmall variation; abſcondo and abſcond ſeem to be compounded of the particles abs-ac-en-id, it is without acting high, or appearing.

ABSENCE; ABSEN; APOUSIA; ABSENTIA. Theſe words come from ab-ſi-en, without being ſeen.

ABSOLVE; OLLIAU; APOLUO; ABSOLVO. Olliau is from oll, all or whole, and hai action; whence the reſt; with the addition of the ſeveral prepoſitive particles abs and ap, which ſeem to be altogether unneceſſary here; but ſee the words All and Whole.

ABSOLUTE; CWBL; APOLUTOS; ABSOLUTUS. The Celtic word cwbl ſeems to be compounded of ac-o-bi-al, the action of the high being; but the reſt of the words are of the ſame origin with thoſe in the laſt preceding claſs.

ABSONANT; ANGHYSON; KAKOEXOS; ABSONANS. Abſonans and abſonant are from ab-ſwn, from or without ſound; anghyſon is from an-cy-ſwn, a diſagreeing ſound; kakoexos is from kakos bad, and echo a ſound. See the ſeveral primitives whereof theſe particles are compoſed.

ABSORBE; RHYTHU; RHOPHEO; ABSORBEO. Rhythu is from or-ith, it is from, or drawing from, in its primary ſenſe;

ſenſe; rhopheo is from or-fe-iu, it is from or drawing from; abſorbeo and abſorbe are from ab from, and ſorbeo to ſup; which in its primary ſenſe from ſi-or-be, ſignifies that it is from a thing; and rhythu and rhopheo in a ſecondary ſenſe ſignify to widen, by ſtuffing till the thing be exhauſted.

ABSTAIN; YMATTEL; APALATTOMAI; ABSTINEO. Theſe are compoſed of the ſeveral prepoſitives ab, ym and ap, ſignifying from, and ſtineo to ſtand, and at-dal, to hold from; that is, to ſtand or to hold from; but ſee the ſeveral primitives.

ABSTRUDE or PUSH AWAY; YMWTHIO; APOTHEO; ABSTRUDO. Theſe are compoſed of the prepoſitives mentioned in the laſt preceding claſs, and the Celtic troi-id, it is turning, and wthio to puſh or ſhove, compoſed of the Celtic particle w-ith-o, man to be from.

ABSURD; ANADDAS; AMATHOS; ABSURDUS. Abſurdus and abſurd are ſaid to come from ab and ſurdus, deaf; but its primitive meaning from a-p-ſi-or-idiu is, that it is a thing from ſeeing; anathos from an-addas is unapt; whence amathos. See Apt.

ABUNDANTLY; HELAETH; ALIS; ABUNDE. Helaeth is from hi-al-au-ith, it is high water or a flood; abunde comes from ab-unda, from the waves, whence abundantly; alis is from als the ſea.

ABYSS; AFFWYS; ABYSOS; ABYSSUS. Affwys comes from ffoes a ditch, which is from ſi-os, out of ſight; whence the other words probably come; and bythos, commonly uſed to expreſs a deep, is from be-ith-os, the part out of ſight. See the word Ditch.

ACANTHA or THORN; DRAEN or EITHYN; AKANTHA; SPINA. All theſe words ſignify the prickly part of a thorn, gorſe, ſnake, hedgehog, or any other prickly thing; eithin from eith-in, ſignifies, that it will go in; acantha from ac-yntho, is acting into; draen or thorn ſeems to be compoſed of drwy-un, through one; and ſpina is from ſi-pe-in, it is the part within.

ACCELERATE; BRYSIO; SPEUDO; ACCELERO. Bryſio is from bry-is-iu, it is from the hill lower or downward: ſpeudo is from iſ-pe-idiu, it is a thing lower or downward; accelero is from ac-al-or-iu, it is an action from the height, or the motion of any thing deſcending.

ACCENT; ACCEN; EKOS; ACCENTUS. Theſe are from ac-en and eko, ſignifying the ſound of echo, the noiſe of animals, the hiſſing of waves, the cracks of fire, thunder, &c. whence the ſound of ac was formed to expreſs motion or ac-

tion; and therefore made uſe of as the chief particle in the Celtic dialects for converting nouns into verbs.

ACCEPTABLE; CARIADYS; XARIEIS; ACCEPTABILIS. Cariadys and Xareis come from the Celtic caru to love, which is a compound of ac-ar-w, an action upon an animal, as amo to love is am-w, about an animal in a primitive ſenſe; acceptabilis is from ac-capio, a taking or a ſeizing action.

ACCESS; ADWEDD or FORDD; EUEPHODOS; ADITUS or ACCESSUS. Adwedd is from ad-wedd, to the preſence, and wedd is a compound of vi-id, he is ſeen; aditus is from ad-eo to go to; acceſſus is from ac-cado, to fall together, whence acceſs; ffordd is from fi-ar id, it is ſeeing the country; whence euephodos; via is from vi-a, of the ſame meaning; whence way.

ACCOMODATE; CYRXU; XRAO; ACCOMODO. Cyrxu is from cy-erxi, to invite together; whence xrao; accomodo is from ac-com-modo, to be alike together; whence accomodate.

ACCOMPANY; CWMNI or CYDGANLYN; PARAKOLOUTHEO; COMITOR. Cwmni is from cwm-ni, we together, or in a more primary ſenſe from cwm-ni our comot; accompany is from ac-cwm-pe-ni, together in our part of the comot; cyd-ganlyn is to follow together; parakoloutheo is from para at hand, and koloutheo to follow.

ACCOMPLISH; CYFLYWNI; SUNPLETHUNO; COMPLEO. Theſe ſeem to be compounded of cy, ſun and com, with or together, lawn full, and ni we; but the Celtic ſeems to be the moſt expreſſive from cyfa whole, and lawn full, that is, to fulfill.

ACCORD; CYTUNO; OMONOIO; CONCORDO. Accord is from ac-cord, to tye together; cytuno is from cyd-uno, to unite together, or from cy-tynu to draw together; omonoio is from om all, and monos alone; concordo is from con-chorda, to tye or chain together.

ACCORDING TO; YN OL or TUAGAT; KATA; SECUNDUM; Secundum is from ſecundus ſecond, or after the firſt; yn ol is the ſame as yn ail the ſecond; tuagat is from tu-ag-at, acting towards; hence kata by tranſpoſition.

ACCOST or ENCOUNTER; YMGYRO; ENGXEIREO; AGGREDIOR. Accoſt comes from ac-hoſt, the action of an enemy, which ſee; encounter is from eng-contra, a great oppoſition; ymgyro is from ym-cyro, to fight together, which ſee; hence engxeireo; aggredior is from ag-cyr-id, it is an action of fighting; but cyr is from cry ſtrong by metatheſis.

ACCOUNT,

ACCOUNT, RECKON or COMPUTE; RHIFO; ARITHMEO; NUMERO or COMPUTO. Accompt is from ac-com-pe-it, it is acting or putting parts together; hence alſo computo and compute; numero comes from nummus money, and rhifo to number; rhif number is from r'-hi-ef, it is the higheſt or chiefeſt; and ſummus and ſumma, a ſum, are of the ſame ſignification.

ACCRUE; XWANEGU; SUNAUXOMAI; ACCRESCO. Accrue and accreſco ſignify to ſtrengthen, and the other words are to increaſe.

ACCUMALATE; TYRRU; ATHROISO; ACCUMULO. Accumulo is from ac-ymlanw, the action of filling up; whence accumulate; tyrru is from twr a heap, which ſee; athroiſo is from a-tyrru-ſi, it is an heaping.

ACCUSE; CYHUDDO; KATHEKO; ACCUSO. The Celtic and Greek terms are from cyhoeddi to ſummon together, the method of accuſing being to publiſh by a cryer a public meeting for determining by proof and argument, or battle, the matters in difference; accuſo and accuſe are from ac-cauſa, acting a cauſe. See Cauſe.

ACCUSTOMED; GNAWD; GNOSTON; ASSUETUM. All theſe come from ag-hynod, or gnoſtos, both ſignifying a notable or known action.

ACHE; AXOS or OXAN; AXOS; DOLOR. All theſe except dolor, have their origin from the Celtic ox, an interjection of weeping, which ſee; dolor is from the Celtic dolur; which is explained under the word Grieve.

ACHOR; CRAX; AXOR; ACHOR. Tho' theſe terms may have been poſſibly formed of the interjection ox, ſignifying oh fie! or from ach, a pain, it ſeems more probable that they have nothing more in their compoſition than ar-ux, higher upon, unleſs they come from ac-ar-ux, a gathering upon the upper, which ſeems moſt likely.

ACID; SUR; OXUS; ACIDUS or ACER. It is difficult to fix the etymon of theſe words, as well as all other expreſſions made uſe of to ſignify the ſenſations of taſte, ſmell, and feeling; but they were properly formed by the aſſiſtance of the other ſenſes, and accordingly the Celtic ſûr, ſeems to be a compound of ſi-r, the ſound or hiſſing thing; hence acer; acidus and acid are, a-ſi-id, it is the ſound; oxus is from ox-ſi it is ox or oh fie! that is, a note of exclamation made uſe of on taſting any thing ſharp.

ACKNOWLEDGE; CYDNABOD; EPIGINOSKO; AGNOSCO. Theſe ſignify to know, think, or aſſent together; and are farther explained under the ſeveral primitives; ſee the word

Know for a definition of the Celtic word wybod; and it may be farther obſerved here, by way of example, that cydnabod is from cyd-ni-wybod, we know or think together, and the Engliſh term is from ac-know-all-ag, the action of knowing all together.

ACQUIESCE; YSMWYTHO; EMMEUO; ACQUIESCO. Yſmwytho is from is-mwy-etto, again more low; it being the eaſier ſtate, and the flatter or lower any thing be preſſed, the ſmoother it will become; hence emmeuo ſomewhat corruptly; acquieſco is from ac-quies the action of reſt, if it may be ſo properly expreſſed; and quies is from the xui-es you lower.

ACQUIRE; CEISIO; ANTEXOMAI; ACQUIRO. Acquiro and acquire, ſeem to come from the Celtic gyrru to drive; which is from gyr, a flock or a drove of cattle, &c. formed of cy-ir, the together, or in a more primary ſenſe, a collection of the rays of light, by which any multitude is commonly expreſſed; ceiſio is from ac-y-ſi, it is the action of ſeeking or ſeeing for; the Greek term is from anti-exo-mai it is going forward.

ACRE; ERW; PLETHRON; ACRA or JUGERUM. Erw from âr-w is an ox land, or one day's plowing; plethron ſeems to have been formed from ple in pleos, and the Celtic tro, that is, a full turn; acra is from ac-âr an action upon the land, that is, a compleat or one day's action; hence acre; jugerum is from the Celtic jau-ac-ar it is the yoke acre.

ACTION; GWAITH; AITIA; ACTIO. The primitive term for action is ac; gwaith is a compound of ag-w-ith, it is man's action; actio and action are from ac-it, it is action; aitia is from the Celtic hai-it, it is action; but ſee the Celtic verbs in the preface for a fuller explanation hereof; where it is explained to be a verb expreſſing the action of driving.

ADAPT or PREPARE; CYMWYSO or DARPARU; EPARTUO or ARMOSO; PRÆPARO or ADAPTO. Cymwyſo and armoſo are from the ſeveral prepoſitions ſignifying together, and pwyſo to weigh, the p inflecting into m; adapto and adapt are from ad, here ſignifying together, and apt or a-p-da the parts of good, as may be ſeen under the word Apt; darparu is from id-ar-p-ir, it is upon the point or foremoſt part, or to be upon a previous thing; hence the reſt.

ADD; DODI AT or XWANEGU; PROSDIDOMI or SUNAPTO; ADDO or AUGEO. Dodi at, addo, add, and proſdidomi are from do or dodi, to give, with the addition of the ſeveral prepoſitions a-at and pros; xwanegu is from xwant want, and ag action; whence the reſt.

ADHERE or STICK; GLYNU; KOLLAO; ADHÆREO. Glynu is from the ſubſtantive glyn, compounded of ag-al-yn, acting in and upon; whence kollao; adhæreo and adhere are from ad-hai-ar

ad-hai-ar acting to and upon; ſtick, from ſi-to-ac, ſignifies that it is an action to; but glyn in a more primitive ſenſe, may from ag-al-en ſignify the action of the firmament, which is to attract, and ſo of the reſt.

ADIEU; IDDIU; ENOSO; AVE. Theſe come from i-diu, to God, except ave, which ſeems to be from a-vi, ſignifying away but live; or enoſo may be from en-w-ſi, be to the high or divine being.

ADJOIN; CYSYLLTU; KOLLAOMAI; ADJUNGO. Adjungo and adjoin are compounds of ad-jungo to join together; the other terms are from cy and ko together, and oll, or ollt, ſignifying all, that is, altogether.

ADMIT, SUFFER or TOLERATE; GODDEF; ANEXOMAI; ADMITTO or TOLERO. Goddef is from ag-di-ef, it is a privative action; anexomai from an-ag-y-mai, it is a privative action; or from an-exo-mai, it is a privative exo, which is the ſame as e-ag, an action from, or to have; admitto and admit are from ad-mitto to ſend to; ſuffer is from is-upper, lower than the higher, or from ſi-o-ffer, it is bringing from; tolero is from dal-ar, to hold or keep upon; whence tolerate.

ADORE or PRAY TO; GWEDDIO, DYMUNO, ADDOLI or ATTOLYGU; DEOMAI or PARAKALEO; ADORO. Attolygu is from at-di-ol-ag, an action to God almighty; addoli is from at-ddi-ol of the ſame ſenſe; dymuno is from dy-am-uno, for uniting or appeaſeing God; whence deomai; gweddio is from gwedd, preſence or form; parakaleo to call upon; adoro and adore may be primarily from the Celtic ad-ior, to the Lord, or may be from ad-oro to pray to; pray ſeems to come from the Celtic parhai, to be upon or laſt upon action. See the word Pray.

ADORN or ATTIRE; GWISGO, HARDDU, AMDANO or YMWISGO; ARTUO, KOSMEO, ENTYNO or ENSKEUASO; ADORNO or VESTIO. Gwiſco and Ymwiſgo are from ag-w-is-cau, the action of putting a man under covering; whence veſtio and enſkeuaſo; amdano is from am-dan, about the under part; thence entyno; harddu is from hi-ar-id, it is high bold or noble upon; whence artuo.

ADVERT or CONSIDER; YSTYRIO; EPISTREPHO; ADVERTO. The Latin term is from ad-verto to turn together; the other words are from ſtyr conſideration, or ſtir, with the ſeveral prepoſitions ſignifying together.

ADULTERATE or COUNTERFEIT; CYFELYBU; CAPELEUO; ADULTERO. Cyfelybu is from cyfelib like; which is a compound of cyfel-ib, to be alike together; whence capeleuo; adulterate and adultero are from ad-alter, to add

another thing; counterfeit ſeems to be a modern term of contra and fio, to make againſt or to liken.

ÆQUILIBRITY or EQUAL WEIGHT; MANTOL; TALANTION; ÆQUILIBRIUM. Mantol is from maint-oll, an equal quantity or weight, or all a quantity; talantion ſeems to be from ol-antiao, all meeting; æquilibrium is from æqualibra, equal weight; and æquus is from y-ci-iu, it is the ſame.

AFFLICT; BLINO; THLIBQ; AFFLIGO. Blino is from bi-lai-in, in leſs life; whence the reſt, &c. affligo may come from a-fi-lai-ag, the life leſs acting; which gave us the Engliſh word afflict.

AFFECTION; AFFAITH; PATHOS; AFFECTIO. Theſe terms expreſs a thing done or effected; which ſeems to be the cauſe of affection.

AFFORD; RHOI; PORISO; PRÆBEO or REDDO. Rhoi is from r'-hai-i, the acting to; reddo is from r'-ad-o, the giving from; poriſo is from p-rhoi-ſi, it is a thing acting to; whence the reſt.

AFTERWARDS; GWEDI; EITA; POSTEA. Gwedi is from ag-o-id, it is an action from; eita is from hai-di, an action paſt or from; poſt is from p-os-id, it is a thing from; ſee the next.

AFTER; GWEDI; EPI; POST. After ſeems to be from af-tir, off the land; epi from e-pi, from the part; ſee the laſt claſs.

AGAIN; EILWAITH; AU; RURSUM. Eilwaith is from ail-waith, another work; again is from ag-in, act in or acting; au is the ſpring or action; rurſum is from yr-ſûm, the ſum, or rhoi-r-ſum, to give the ſum on the whole.

AGAINST; ERBYN; ANTI; CONTRA. Againſt is from ag-o-un-ſt, it is acting from one; erbyn is from ir or er-be-un, not one, or a contrary thing; anti is from the negative an and id it is, that is, what is not is againſt what is; contra is from co-un-draw, far from being one together.

AGE; OES or HANES; ENOS or BIOS; ANNUS or ÆTAS. The origin of theſe expreſſions is from the earth's annual motion round the ſun; the letter O expreſſes a globe, is, lower, being added to ſignify a lower globe, to diſtinguiſh this O omicron, or this world, or this life, from the O mega or great O, which ſignifies the ſun's motion, or univerſal motion, or the continuance of the world; age is from o-ag, the action of O, or the annual courſe of the earth; hanes, enos, and annus, ſeem to be compoſed of hên-oes, old age; bios is from bi-oes, the age of life; ætas is from the Celtic hyd-oes, during life, or the age.

AGGLUTINATE; GLUDIO; PROSKOLLAO; AGGLUTINO. Theſe ſeem to be from the Celtic glud, glue, or ag-al-id, it acts upon, with the ſeveral prepoſitive particles. See Glue.

AGGRAVATE; PRYDDHAU; EMBRITHO; AGGRAVO. Pryddhau is from prydd-hai, the action of driving grave; embritho is from em-pryddhau, to increaſe gravity; aggravo and aggravate are from ag-gravis, the action of making grave. See Grave.

AGGREGATE; CASGLU; AGELASO; AGGREGO. Aggrego and aggregate are from ag-gyr-ac, the act of driving a flock together; caſglu is to bring a multitude together; whence agelaſo by tranſpoſition of letters.

AGILE; XWIMWTH; EUKINETOS; AGILIS. Agilis is from ag-i-le-is, acting towards a lower place, or downwards; whence agile; xwimwth is from ux-hai-mwy-aeth, the higher the action the greater go; whence eukineſos.

AGITATE; CYNHYRFU or LAINIO; ELAUNO or KINEO; AGITO. Cynhyrfu is from the ſubſtantive cynwr, a tumult or diſturbance, which ſeems to be a compound of ac-yn-wr, an action in man or animal; whence kineo; lainio is from al-in-w, a power in man or animal; whence elauno; agito and agitate are from ag-at-w, an action towards man.

AGONY; ING; AGONIA; AGONIA. Theſe are from the Celtic particle ing, ſignifying to be ſtreightened.

AH or ALAS; GWAEFI; O MOI; HEI. Hei and ah ſignify from high; alas from al-as is high lower; omoi is oh me; gwaefi is from ag-oh-fi, the action of woe, or of oh me.

AID, STRENGTHEN or CORROBORATE; CYNORTHWYO; EPIKOUREO or RHONUO; CORROBORO or AUXILIOR. Aid is from the word add, which ſee; ſtrengthen, corroboro, corroborate, and epikoureo, are explained under the word ſtrong; auxilior is from the Celtic auxi-le-r, the increaſing of one's place; cynorthwyo is to ſhare together; and rhonuo is from the Celtic rhanu to ſhare.

AIR; AWYR or WYBR; AITHER or AER; ÆTHER or AER. Awyr is from au-ir, fire and water; wybr is a contraction of au-bi-ir, that is, water riſen up as into life by fire; air is the ſame as awyr; as is aer; aither and æther are from au-et-ir, fire and water; au, auc and aqua properly ſignifying ſpring water; hence the air and æther ſeem to be nothing more than water rarified by the heat of the ſun, proportionable to its diſtance therefrom.

AIR GOOD; AWYR DA; EUDIA; AERIS BONITAS. As to theſe terms ſee Air and Good; but it may be here obſerved, that r in awyr being only a ſounding letter ſignifying the, the

Celtic

Celtic awyr da, were by the Greeks converted into auida, or corruptly into audia, as the i, ſignifying fire ought to have been placed before the conſonant d.

ALDER; GWERN; AIGEIROS; ALNUS. Gwern is from gwy-er-in, an action of growth upon the water; whence ageiros; alnus or arnus, as in Lucan and others, who mention the arverni as living in alder groves; alnus is from al-in-au, high upon the water; alder is from al-dwr, upon the water.

ALE; CWRW; KOURMI; CERVISIA. The word ale ſeems to be from the Latin word caleo, to ferment or to be hot, and to be compoſed of ac-al-au, an action upon a liquid; cwrw is from ac-ar-au, an action upon a liquid; kourmi is from ac-ar-au-m, a great action upon a liquid; cerviſia is from ac-ar-au-ſi, it is an action upon a liquid.

ALIEN; ALLTUD; ALLOTRIOS; ALIENUS. Alien and alienus are from the Celtic ail-un, another one; alltud is from ail-tu-id, it is another's poſſeſſion; allotrios is from ail-ti--iu, it is another's poſſeſſion, ti and tir being of the ſame ſignification in Celtic compoſition, as the r is a letter of ſound only, and might be inſerted or left out as was moſt ſuitable to the term to be compoſed.

ALIEN; ARALLU; ALLOTRIO; ALIENO. Theſe are explained under the laſt claſs.

ALIMENT; YMBORTH; BROOMA; ALIMENTUM. Ymborth is from ym-porth, an increaſe of feeding; brooma is a great feeding; aliment and alimentum are from allu-maint, the power of growth or ſubſtance, and tho' commonly defined from alo to nouriſh, it is more likely that alo is from the Celtic allu.

ALL; OLL; OLOS; OMNIS. Oll or ol is a Celtic primitive, probably compoſed of O, ſignifying the circle of time, the univerſe, &c. and the character L ſignifying extenſion; that is, height and length by the upright line, and breadth by the plane one; o-m in omnis is the omega, the great O or the univerſe, and ens exiſtence.

ALLEY or LANE; LÔN or CADLIS; XUSTOS or STENOPOS; XISTUS or ANGIPORTUS. Alley is compoſed of ail-le, a place for another, a ſecond or two; whence alley; lôn and lane are from le-un a place for one; cad-lis is from cad-lis, the palace fighting or exerciſeing place; xuſtos and xiſtus ſignify the ſweating place, from the Celtic xwiſ-tu, the ſweating poſſeſſion or place; ſtenopos is from ſi-tyna-pe, it is the higheſt or ſtreighteſt part; angiportus is from ing-porth, the narrow part.

ALLOW; LWFFO; APOBALLO; EXHIBEO. Lwfio is from law-fi-o, out of my hand; whence the Greek and English terms; exhibeo is from ex-habeo, to have out, which are explained elſewhere.

ALLUDE or PLAY TO; XWARIAT; KAIENTISOMAI; ALLUDO. Theſe are explained under the word play, with the addition of the particle ſignifying at.

ALLMIGHTY; OLLALLUOG; OLOTELES or OLOKRATOS; OMNIPOTENS. Almighty is from ol-m-ag-ti, the all great acting power; ollalluog is from oll-allu-og, the all great power; oloteles is from ol-ti-li, all poſſeſſion and power; olokratos is from ol-cry-tu, all ſtrength and poſſeſſion; omnipotens is from omni-potens, all powerful.

ALMOST; HAIAK; XEDON; FERE. Fere is from the Celtic ber, ſhort; xedon is from haiax, going on; almoſt is from al-moſt, moſt up, or at the height.

ALMS; ELYSEN; ELEEMOSYNE; ELEEMOSYNA. Theſe ſeem to come from the Celtic e-lyſ-en, the ancient palace, that is, the palace uſage; or from e-lyſ-en-mos, the ancient cuſtom of the palace; it being uſual for the great men of the palaces amongſt the Celtes to give away a great ſhare of their ſubſtance by way of alms.

ALONE; I HÛN; OIOS or MONOS; SOLUS. Alone is from al-one; i-hûn is the one, whence oios; monos is from mi-un, me one; ſolus is from ſi-ol-un, it is all one.

ALREADY; EISOES; EDE; JAM. Eiſoes is from iſ-oes, below or paſt the age or preſent time; jam ſeems to come from the Celtic i-am, the about; ede is from e-id, the exiſting; already is from all-ready.

ALSO; HEFYD; OMOIOS; ITEM or ETIAM. Alſo is from the Celtic ail-ſi, it is another, or another ſounding; hefyd is from hai-fyd, the world or life going on, fyd being from byd by inflection; omoio is from the Celtic mwy more; item is the ſame as idem the ſame; etiam is from the Celtic eto-mwy, again more, or eto-am for more or again.

ALTAR; ALLAR; ARA; ARA. Allar is from al-ar, high earth; altar is the ſame, from al-tir; ara is from ar-âr upon, or high earth.

ALTER; ARALLU; ALLOIÒO; ALTERO. Theſe come from the Celtic pronouns ail another, and âr and tir, both ſignifying country, poſſeſſion, property, &c.

ALTERCATE; YMRYSON; ERISO; ALTERCOR The Engliſh and Latin terms are from the laſt preceding claſs of words, with the addition of dico, to ſpeak; ymryſon is from am-rheſwm, about reaſoning; eriſo is from reſis, ratio or o-

ratio;

ratio; and rheſwm ſeems to be from rhoi-ſwm, to give the ſum; and ſwm is from ſi-wm, to ſee all, or rather from ſi-am, to ſee about.

ALTERNATELY; OLYNOL; ENALLAX; ALTERNATIM. Olynol is from ol-yn-ol, after another, or from ail-yn-ail, another in ſecond; the Engliſh and Latin are from alter-tim, another time or turn; enallax is from the Celtic eilxwaith, another or a ſecond time or turn.

ALTITUDE; ALLT or UXELDIR; YPSELOTES; ALTITUDO. Allt is a compound of al-ti, high poſſeſſion or land; uxel-dir is the ſame; ypſelotes is from y-pe-ſi-al-ti, the part that is high land; the Latin and Engliſh terms are from the Celtic allt.

ALWAYS; BYTH; AEI; SEMPER. Byth is from by-id, it is life, being or exiſtence; aei is from the Celtic hai, action or exiſtence; always is from all-ways; ſemper is from ſi-am-p-ir, it is the about or the round of the higher parts, or the motion of the ſun, &c.

AM or I AM; WYFI; EIMI; SUM. Wyfi is from w-y-fi, me a man; eimi is from y-mi, the me, or my exiſtence. ſum is from ſi-am, it is the about or exiſtence; am is the about or exiſtence.

AMBIGUOUS; AMWYS; AMPHIBOLOS; AMBIGUUS. Ambiguus is from ambo-ag-iu, it is both, or a double action; whence ambiguous; amphibolos is from amphi-boule, a double will; amwys ſeems to be from amheuys, doubtful or ſuſpicious, which is a compound of am-hai-es, about action or reſt.

AMEND; CYWIRO; KATORTHÒO; EMENDO. Cywiro is from cywir, right or truth; which ſee; katorthòo is from kata-orthos, according to right; amend and emendo are from am-min-da, for a good end; and the Greek term orthos ſeems to come from ortha, a good end.

AMNESTY; ANGHOF; AMNESTEIA; AMNESTIA. Anghoff is from the negative an and côf, remembrance; the other words are from the privative a and mneſtis remembrance, that is, forgetfulneſs or oblivion.

AMPLE; HELAETH; PLATUS; AMPLUS. Helaeth is from hi-al-ith, it is high or long and broad; platus is from p-al-idiu, it is a part or thing broad; amplus is from am-ple, a broad place; whence ample.

ANCHOR; ANGOR; ANGKURA; ANCHORA. Theſe are from the privative an-ag-ar, a privative of action upon.

ANCIENT; HÊN; HEN; SENECTUS. Hên and en are the ſame as heaven, which is ancient; ancient is from an-ſi-en-

it,

ſt, it is an heaven or ancient; ſenectus is from ſi-en-ux, it is the upper heaven; and hên is compoſed of hi-en, the high heaven; and en of i-ni, to nothing, or the unſeen.

ANCLE; FÊR; SPHYRON; TALUS. Ancle is from an-ewlm, a knot; talus is from dal-ui, it is a holding or joining together; fêr ſeems to be a contraction of ber-ar, the ſhort ſhank; ſphyron is from ſi-pher-un, it is the ſhank one.

AND; A or AC; TE or KAI; QUE or ET. Ac in the Celtic is a particle ſignifying action in general, and here in particular it ſignifies to continue the action; a is the ſame as ac, it being uſual in the Celtic to drop the conſonant c, when it happens to be in the end of a word, and a vowel ſhould ſucceed it in the next word; kai and que are from the two Celtic verbs ac-hai, both ſignifying action; te and et are from the Celtic etto, again; and, is from the Celtic ond, but; which ſee.

ANGEL; ANGEL; ANGELOS; ANGELUS. Theſe terms ſeem to be compounded of an-gel, a great light; but theſe particles ought to be eng-il, according to the Celtic orthography.

ANGRY; DIGIO or BROXI; IXTHEO or BRUXO; IRASCOR. Moſt of theſe verbs will be explained under their ſubſtantives in the following claſs; but it may be obſerved here that digio is from id-ig, it is fire or heat; whence ixtheo; broxi from bro-ux, the upper country; thence bruxo.

ANGER; IREDD or DIG; ORGE; IRA. Iredd is from ir-id, it is fire or heat; whence ira; orgeis from ir-ag, a hot action; anger is from ang-ir, a great fire or heat.

ANGLE; CONGL; ANGKULOS; ANGULUS. Theſe will be explained under Corner; but it may be obſerved here, that the particle ang ſtands here for narrow or ſtreightned, as angle a ſtreightned place, which in fact ſignifies an extenſive place; but ing-le ſignifies a ſtreightned or narrow place, as the letter repreſents a line, a point, a poſt, &c. and a, always breadth, extenſion, greatneſs, &c.

ANGRY; IRLLAWN; ORGILOS; IRACUNDUS. See Anger; but ir-llawn is full of anger or heat; orgilos is from ir-ag-il-iu, it is an action of high anger or heat; iracundus is from ira-ac-en-idiu, it is an action of high fire or anger.

ANGUISH; AXWYN; AXTHOS; ANGOR. Angor is from ang-cyr, a great trembling; cyr is from ac-ir, the action of heat; axwyn is from axos, ache or pain; whence the reſt.

ANGUST; ANENG; ANGONIA; ANGUSTA. Aneng is from an-eng, not extenſive or great; whence angonia; anguſt and anguſta are from angonia. Here it may be remarked

once for all, that the particle ang is extenſion; engis ſo, as the letter e is an auxiliary to a, but ing always ſignifies ſtreightneſs, though ang is made uſe of in angle.

ANIMAL; ANIFAL or BIWIAD; SOON; ANIMAL. Anifal is the ſame as animal, the m in mal inflecting into f in fal, and they are compoſed of a-ni-fal, to us like; but a ſtands here as in many other inſtances for the Celtic y, the; biwiad is from biaw-id, it is a living animal; ſoon is from ſi-w-un, it is an animal; here it appears that the Celtic w anſwers to the Greek oo, and that they both ſignify an animal.

ANOINT; IRO or ELIO; ALEIPHO or XRIO; ILLINO or UNGO. Iro is from ir, and elio from il, both particles to expreſs fire, heat, &c. which warms, nouriſhes, anoints, and gives ſap to every thing; ungo is from yn-ig, at or in the fire or heat; anoint ſeems to be formed from the participle paſſive of ungo; the reſt of the terms are from the Celtic.

ANOTHER; ARALL; ALLOS; ALTER. Arall is from yr-ail, the other or ſecond; allos is from ail; alter is from ail-ter, another land or place; another is from an-o-ter, from the land or place. See the word Second for the primary ſenſe of ail.

ANOTHER MAN'S; ESTRONOL; ALLOTRIOS; ALIENUS. Eſtronol is from eſ-tir-o-un-ail, the property of one other; whence the reſt; but ſee the laſt preceding claſs of words.

ANSWER; EB, or ATEB; EPO; DICO. Dico is from id-ſi, it is ſound; anſwer is from an-ſi-wr, a man's ſound; eb is from e-bi, the life; ateb is from id-eb, it is life; whence epo.

ANT or PISMIRE; MORGRYGUN; MYRMEX; MYRMEX. Morgrygun is from maur-crygun, the great crumber; myrmex is from myr-mex or mira, a great crumb; piſmire is from puiſ-mire, a great load or weight; ant is probably from want, ſo called from his great application in providing againſt want.

ANVIL; ENGION; AKMON; INCUS. Engion is from en-gi-un, the inlarging one; whence incus and akmon; anvil ought to be angvile or engvile, which, from engy-le ſignifies the enlarging place.

ANXIOUS, SAD or HEAVY; TRWM or TRIST; DUSARETES; ANXIUS or GRAVIS. Trwm is from tir-wm, a heavy ground; triſt is from tir-is-it, it is the lower ground; whence duſaretes; anxius is from ing-iſ-iu, it is a lower ſtreight; whence anxious; gravis is from ag-or-vi-is, to go from the lower part; heavy is from hi-a-vy, high with me; ſad is from iſ-id, it is low.

APPEAR; YMDDANGOS; PHAINOMAI; APPAREO. Ymddangos is from am-dangos, for ſhewing; appareo and appear are

ars from up-pa-âr, the upper part of the ground; phaino is from phi-en, a high view; ſhine is from ſi-en, to ſee high, or to look like the ſky.

APPEASE or QUIET; LLONYDDU or HEDDYXU; ELINYO or HESUXASO; COMPLACO or QUIESCO. Llonydd is from al-ai-id, it is not high; whence elinyo; heddyx is from hi-di-ac, it is from acting high; whence heſuxaſo, quieſco and quiet by tranſpoſition; complaco is from com-p-al-ac, an action of ſhutting up an high thing; appeaſe is from a-p-i-es, a thing high lower.

APPLE; AVAL; MELON; MALUM. Theſe come from the Celtic word mêl honey, or melus ſweet, the m in melus inflecting in f, ſo as to change melus into felus, and mêl into fêl; to which the particle a, ſtanding for the, being prefixt, makes a fel, the honey or the ſweet thing; but ſee Honey.

APPREHEND, or LAY HOLD UPON; CYRAEDD; KRATEO; TENEO or APPREHENDO. Cyraedd is from ac-ir-o-id, it is the action of the firmament; whence krateo; teneo is from t-en-iu, it is the firmament; apprehend and apprehendo are from a-p-ir-en-id, it is the firmament part or thing; hold is from hi-ol-id, it is the ſun; all ſignifying probably the ſame as the Celtic tynu to draw, or the attraction of heat, which lays hold of a thing.

APPROACH; CYRXU or NESAU; NASO or XORBO; ACCEDO or APPROPINQUO. Neſau is from nes higher, the comparative of agos nigh, and compounded of in-es, come nearer or lower; whence naſſo; appropinquo is of the ſame ſignification from a-pro-pen-ux-or; approach is from a-pro-ux, from the upper country; accedo is from a-ci-id, it is acting or coming together; cyrxu is from cy-r-ax, the acting together.

APT; ADDAS; EUTHETOS; APTUS. Addas is from a-da-as, a leſs good; whence euthetos; aptus and apt are from a-p-ta for da, a part good; all ſignifying a leſſer degree of good than the ſuperlative.

ARRABLE; BRANAR; AROURA; ARVUM. Branar is from braunu-âr, rotting earth; whence the reſt, by tranſpoſition, and inflection of the b into v conſonant, ſo as to make âr-vrau, the rotten earth, and âr-brau-le, the place of the rotten earth.

ARRABLE; HYAR; ARATOS; ARRABILIS. Hyar is earth turned up; aratos ſeems to be from the Celtic arad, the plow; and the reſt are explained under the laſt claſs. aratos

ARCH or CHIEF; ARX or UXEF; EXATOS; SUMMUS or ARCH. Uxef is the ſuperlative degree of uxel, ux being the comparative, compounded of y-ci, the chief or firſt; arch

is

is from yr-ux, the chief; chief is from ci-ef, it is the chief or firſt; exatos is from uxa-it, it is the higheſt. See for ſummus under the word Sum.

ARGENT; ARIAN; ARGURION; ARGENTUM. Theſe words all come from the Celtic yr-iawn, the ſatisfaction.

ARK; ARX or CIST; AORTE or KISTE; ARCA. Arx is from ar-cau, the ſhut upon; ciſt is from cau-eiſte, a ſitting cheſt, a coffer, coffin, &c. whence the reſt.

ARM; BRAIX; BRAXION; BRACHIUM. Braix is from be-ar-cau, the part upon the cheſt or trunk, that is a branch; whence the Greek and Latin terms; arm is from the Latin term ramus a branch, compoſed of ar-am, upon the about or ſurrounding.

ARMPIT; CESAIL; MAXALE; AXILLA. Armpit is the ſame as armhole or part hid; ceſail is from a bottom betwixt hills, which in the Celtic is called ceſail from cau-is-ail, the ſun lowers or ſhuts, whereby the bottoms of countries are ſhaded by the hills; maxale is from the Celtic maxlud, ſunſetting; axilla is from ac-es-il, the ſun goes lower.

ARMS; AFFLE; ALENE; ULNA. As to arms ſee Arm; affle is from afael, to hold; whence the other words; though they are ſaid to come from ollos, ſignifying the curvity of the arms.

ARMS; ARFA; ENTEA; ARMA. Arf the ſingular of arfau is from ar-fi, upon me; arma and arms are from ar-mi, upon me, mi changing into fi by inflection; entea is from en-it, it is upon.

ARRIVE, REACH or EXTEND TO; CYREDD; OREGO or PROSERXOMAI; EXTENDO or ADVENIO. Cyredd is from ac-or-id, it is acting to the border; arrive is from the Celtic or-ev, it is the border; reach is from or-ac, it acts to the border; orego is from or-ag, it goes to the border; whence the paſſive proſerxomai with the addition of pros; and extendo and extend are from ex-tyn-id, it ſtretches out, or from ex-tanu-id, it ſpreads out.

ARROW; SAETH; OISTOS; SAGITTA. Arrow is from ar-row, upon a line or row; ſaeth is from ſyth, ſtreight; whence the reſt.

ART; DIXELL; TEXNE; ARS. Dixell is from di-cel, a dark ſecret; texne is of the ſame ſignification; ars and art ſeem to be from the Greek ares, iron; the making of which being probably the firſt invention or art. See Iron and Craft for a fuller explanation hereof.

AS, or AS LIKE; MEGIS; OS; SICUT. As is from a-ſi, the ſight; megis is from mi-gi-ſi, it is or he is a companion to me;

me; like is from lui-ci, a fellow colour; ſicut is from ſi-ci-tu, it is a fellow property.

As or As well; Mor or Fel; Tosouton; Tam or Ut. Mor is from mau-ir, the great light or firmament; fel is from fe-il, it is light; or fe-il, it is the high l or extenſion of light; tam is t-mau, the great T or horizon; ut is the T or the horizon; ſicut is from ſi-ac-t, it is from the horizon; toſouton is from tu-iſa-to-en, below the horizon or the ſky.

Ascend or Lift up; Derxafu; Anixo; Attollo or Ascendo. Aſcendo and aſcend are from aſ-ac-en-id, it is low acting or going high, or to the ſky; attollo is from at-ol, to the ſun; lift is from al-ef-it, it is high; anixo is from en-uxa, the upper firmament, or from in-uxa, uppermoſt; derxafu is from tir-uxaf, the higheſt ground.

Ashes; Llydw; Splydos; Cinis. Aſhes is from as-hi- spado.
ſi, it is low high; cinis is from ſi-en-is, of the ſame ſignification; ſplydos is from iſ-p-al-idiu, it is a low thing acting high; llydw is from al-idiu, it is riſing; ſo that the ſignification of theſe terms ſeems to be, a lower thing, that is, duſt or earth riſing up.

Ask; Crefu; Xroso; Rogo. Crefu is from ac-ar-fu, acting upon a being; xroſo is from ac-ar-w-ſi, it is acting upon a man; rogo is from ar-w-ag, acting upon a man; aſk is a contraction of the German acſian, which from ac-ſi-un ſignifies an action upon one.

Asleep or Sleepy; Cysgadus; Koimisis; Soporatus. Cyſgadus is from cwſg ſleep, which is a compound of cau-w-ſi-ag, the action of ſhutting an animal's ſight; koimiſis from cau-am-i-ſi, ſhut about the ſight; ſoporatus is from ſopor, ſleep, which comes from ſi-ap-wr, that is, ſight and ſound from a man; aſleep is from a-ſi-al-ap, the ſight and ſound is from being up.

Aspect; Agwedd; Opsis; Aspectus. Agwedd is from ag-w-id, the action of a man's ſight; aſpectus and aſpect are from a-ſpi-act, the act of the countenance; opſis is from w-p-ſi, a man's ſeeing part.

Ass; Asyn; Onos; Asinus. Aſun is from aſ-un, the lower one; as mule is from m-al, the great and high; whence aſinus and aſs; onos is from un-as, the lower one.

Assent; Cytuno; Sunaineo; Assentio. Cytuno is from cyd-uno, to unite together; whence ſunaino; aſſentio and aſſent are derivable from ad-ſentio, to feel together; but their origin ſeems to be from ſynio or adſynio, to ſound together; from ſi-un, one ſound.

Assign; Penodi; Apodidomi; Assigno. Penodi is

from pen-nodi, marking the head or end; perhaps from marking the cattle; apodidomi is from apo-di-do-mi, from thee to me; assign and assigno are from y-sign, the sign.

AT or TO; I or AT; EIS or PARA; AD or APUD. I is length, to the dot over it, signifying the sun; at is from a, the earth, to t the firmament; para is from p-or-a, a part from the earth; to is a covering or the sky; eis is from e-i-si, it is high; apud is from a-p-id, it is the p or the sky.

ATTEND or TARRY AT A PLACE; TARIO; TEREO; SERVO. Tario, tereo and tarry are primarily from tri-âr-iu, it is plowed land; attend is from at-hand; servo is from is-âr-ve, it is the lower ground.

ATTRACT, FAIL or DECEIVE; FAELU or TWYLLO; PALEUO; FALLO or ATTRAHO. Faelu is from se-o-il, it is from the light; whence paleuo, fallo and fail; twyllo is from id-o-il, it is from the light; deceive is from di-si-ve, it is without seeing; attraho and attract are from ad-traho, to draw to, or ad-troi, to turn to.

AVANT; FI; APEI; APAGE or ABI. Fi is from f here standing for p a part, and i for high or far; whence apei and abi; apage is from a-p-age, go from this part; avant is from a-vi-aent, from me let them go.

AUDACIOUS; RHYFYGUS; THRUSUS; AUDAX. Audax is from hyd-ux, the length of height; rhyfugus is from rhy-fy-ag-iu, he is too much exalted or lively; thrusus is from id-rhy-syth, he is too upright or strutting; audacious is from audax.

AUGER; TARADR; TERETRON; TEREBRA. Taradr and teretron are from tori-tir, to cut the ground; terebra is from tori-bro, of the same meaning; auger is from y-ag-âr, the acting in the earth, as if the first auger was for boreing into the ground.

AUGUR; DEWIN; OIONOMANTIS; AUGUR. Dewin is from di-w-en, a dark or obscure man of the heavens; oionomantis is from oiohos and maint, the great birder; augur is from au for avis a bird, and gur man.

AURORA; WAUR or AUROERA; EOS; AURORA. All these come from the Celtic aur an hour, and oera the coldest.

AUSTERE or FIERY; GERWIN; AGRIOS or AUSTEROS; AUSTERUS or FEROX. Austeros, austerus and austere are from w-îs-tir, a lower countryman; fierce is from si-ar-si, he is a country liver or dweller; gerwin is from garw-un, a rough one; agrios is from ag-âr-iu, it is a country action; ferox is from si-âr-ox, a filthy country dweller.

AUTHOR; AUDWR, GWAITHWR or CYFIEITHWR; AUTOURGOS;

AUTOURGOS; AUCTOR. Theſe ſeem to come from the Celtic waith-wr, a workman, or from au, ſignifying a ſpring out of the earth, and id-ur, it is a man, that is, he is a man that ſprings out of dead matter.

AUTHORITY; AUDURDOD; AUTHENTIA; AUTHORITAS. Theſe are explained in the laſt claſs.

AUTUMN; CYNHAUAF; OPORA; AUTUMNUS. Cynhai-ef, is the action of getting together; opora is from y-p-ora, the hour or ſeaſonable part; autumnus and autumn are from y-tym, the time.

AWE; OFN; PHOBOS; METUS. Awe is from the interjection oh; metus is from ma-tu, a great power; timor is from ti-mor, a great power; ofn is from the interjection oh and fi-in, that is, ah me within; phobos is the ſame as phebomal, to fear, which is compoſed of phi-o-mi, life of me.

AWAY; PELL; TELE; PROCUL. Away is from a-way; pell is from p-al, the part high or far; tele is from ti-al, the high or far poſſeſſions; procul is from pro-ac-al, go to the far country.

AX; BWYALL; PELEKUS; ASCIA. Ax is from the Celtic hac, a cut; bwyall is from pwy-al, a powerful ſtriking; pelekus is from p-al-ac-iu, it is a powerful acting thing; aſcia is from hac, a cut.

AXLETREE; EXEL; AXON; AXIS. Exel and axle are from ac-el, the action of the ſun; axon is from ac-en, the action of the ſun or firmament; and ax is from ac-is, a lower action, the motion of the ſun being the higher.

B.

BABE; BABAN; PAIDION; PUPA. Theſe are from bi-ab-an, a little offſpring.

BACK; CEFN; NOTOS; TERGUM. Cefn is from cauſan, the incloſing part; back is from be-cau, the incloſed part; tergum is from ti'-r-cau-ui, it is the incloſing ſide; notos is from in-to-ſi, it is the covering.

BACON; CIGMOX; XOIREIA CARX; LARDUM. Bacon is from bi-hog-en, the hog food one; cigmox and xoireia ſignify hog's fleſh; ſee Hog and Fleſh; lardum is a dried thing.

BAD or EVIL; MALL; MAXLOS; MALUS. All theſe come from fall, the devil, the m inflecting into f, he was called fall, from afal, or mal, an apple, on account of his tempting Eve with an apple; bad is from bi-ad to quit life; evil is from afal an apple.

BAG or SACK; SAX; SAKOS; SACHUS. Bag is from be-gau, a thing to ſhut in or incloſe; ſax is from ſi-cau, it is a ſhut; whence the reſt.

BAIT or NIBBLE AT IT; KNITHIO; KNETHO; SCALPO. Scalpo is from ſi-ac-al-pe, it is acting upon the part; Knithio and knetho are from ac-in-ith, it is acting upon it, ith being from id by inflection; nibble is from in-be-al, upon the part.

BAIT; ABWYD; EDESMA; ESCA. Bait is either from bwyd, food, or be-at-it, to be at it; abwyd is the ſame as bwyd, and compounded of bi-w-id, it is the life of an animal; edeſma and eſca in a ſecondary ſenſe, only ſignify food; but primarily they mean no more than the action of ſitting down; that being probably the uſual poſture at meals amongſt the Celts.

BAIT; BAEDDU; BATEUO; BATUO. Theſe may come either from the Celtic baedd, a boar, or from be-at, a thing at.

BAKE; POBI, MAEDDU or LAINIO; MATTO, LEIAINO, PEPTO or PTISO; PINSO. Bake is from bi-ac, the food action; pobi is from puyo-bi, to beat the food; whence pepto and ptiſo; maeddu is to beat; whence matto; lainio is to beat, whence leiaino; pinſo ſeems to be from pi-in-ſi, it is upon the food, p being put for b.

BALD; MOEL; MITYLOS; MUTILUS. Moel is from moel a hill, which is barren, compoſed of m-al, great height; mitylos and mutilus are from m-ti-al-ui, it is the great high lands or poſſeſſions; bald is from be-al-id, it is the high part.

BALL; PÊL; PALLA; PILA. Theſe are compounded of pe-l, an extended thing, or from pe-ol, the ſun thing, that is, a round thing.

BANDY or CROOKED LEGS; BAGLAU; BLAUSOS; VALGUS. Baglau is from be-gau-al, a thing ſhutting upon; leg is from al-ag, acting upon; crooked is from cau-ar-ac-id, it is the action of ſhutting upon; bandy is from bend-y, the bend; whence the reſt.

BANK OF A RIVER; GLAN; AGIALOS; RIPA. Ripa is from r'-p-au, the water part; agialos is from gau-al-au-ſi, it is a ſhut upon the water; glan is from gau-au-le-in, a place ſhutting the water within; bank is from be-in-auc, a thing, or a part upon the water.

BAPTISM; BEDYDD; BAPTISMOS; BAPTISMUS. Bedydd is from byd-iddo, life to time; the other words are from bab-ti-es-au, a child under water.

BAPTIZE; BEDYDDIO; BAPTIZO; BAPTIZO. Theſe are explained under the laſt claſs.

BAR; BAR; BALBIS; REPAGULUM. Bar is from be-ar, a thing

a thing upon; rep in repagum is the ſame as bar tranſpoſed; to which cauol-am has been added, to ſignify ſhutting about; balbis is from b-al-bas, or be-is, a thing upon the bâs, or the lower thing, that is, the roof, which were the firſtbars or ſpars.

BARBAROUS; BARUS; BAROS or BARBAROS; BARBARUS. All theſe are from the Celtic bi-ar-iu, it is a country life; but the terms in a ſecondary ſenſe, alſo ſignify brutiſh, ferocious, voracious, &c.

BARD; BARDD; POIETES; POETA. Bard and Bardd are from bi-ar-id, it is being upon, or the man upon action; poietes and poieta, are from poieo, to make; which ſee.

BARGAIN; BARGAN; SUNTHEKE; PACTUM. Pactum is from pe-act-iu, it is a thing done or acted; ſyntheke is from ſyn-tithemi, to put together; bargen and bargain are from bi-ar-ag, the beings or men are upon action; or from bi-ar-gan, the men are upon the ſong, from their noiſe at market time, or from its being uſual to ring the bell in market time.

BARK; CYFARTH; KNYSAO; GANNIO. Bark is from bi-hark, the animal hark; cyfarth is from ci-a-frath, the dog will bite; knuſao is from ci-'n-yſu, the dog will bite; gannio is from cnoi, to bite.

BARK OF TREES, &c. PLISG; PHLOIOS; CORTEX. Cortex is from cau-'r-ti-uxa, the upper ſheet or covering; bark is from be-ar-cau, the thing covering, or ſhutting upon; pliſg, is from pe-al-is-cau, the thing ſhutting upon the loweſt; whence phloios.

BARLEY; HAIDD; AKOSTE; HORDEUM. Barley is from bara-li, that is, the family or houſhold bread; akoſte is from axos-ti, for the uſe of the houſe; hordeum ſeems to be from yr-îd-ti-iu, it is the houſe corn; haidd is from had-tu, the houſe ſeed.

BARN; YSCYBOR; APOTHEKE or SITOPHULAKEION; HORREUM. Yſgibor is from yſgib-ar, a covering upon the corn ſheaves; barn is from bar-inn, the bread in; the Greek terms ſignify the grain cheſt; horreum is from hordeum.

BARREN; LLWM; LEIOS; GLABER. Barren is from ab-âr-en, from the high grounds; glaber is from ag-al-bri, from the high country or grounds; llwm is from al-am the higheſt poſſeſſions, or the high about; whence leios; or llwm may come from ll-um, as trwm, heavy, does from tir-um, up the hill or mountain.

BARREN; ANFAB; APAIS; STERILIS. Barren has been

 defined

defined under the laſt claſs; anfab and apais are from the privatives an and a, and fab or pais, a ſon or child; ſterilis is from ſi-ter-il, it is high ground.

BARROW; BERFA; PHOREION; VEHICULUM. Barrow is from the verb bear; berfa and phorion are of the ſame ſignification; and vehiculum is from veho to carry, and the Celtic ceuol, an incloſed thing; but the primitive is bêr-ef, it is the bearer.

BASE; BÂS; BASIS; BASIS. Theſe are compoſed of be-as, the loweſt part.

BASKET; CAWELL; KALATHOS; CALATHUS. Cawell is from cau-al, to ſhut upon; kalathos and calathus are from cau-al-ith, it is the ſhutting upon; baſket is from ba, or be-is-cauad, incloſing the lower part.

BATHE; GOLXI; KLYSO; LAVO or BALNEO. Golxi ſeems to be from ag-al-auc, an action upon the water; whence klyſo; lavo is from al-au-ve, it is upon the water; balneo is from b-al-in-au, a thing upon the water; bathe is from b-au-ith, it is the water thing.

BATHKEEPER; TROXWR; LOUTROXOS; BALNEATOR. Troxwr is from trwy-auc-wr, the man thro' the water; loutroxos is from louo to waſh, and troxwr; the other words are explained under the laſt preceding claſs.

BATTLE; PLYMLLWYD; POLEMOS; BELLUM. Plymllwyd is from p-al-ma-allu-yd, it is an high great and powerful thing; polemos is from p-al-a-mau-ſi, it is a great and powerful thing; bellum is from be-al-iu, it is an high or powerful thing; battle is from be-it-al, it is an high or powerful thing.

BATTER; MATHRU; KATAPATEO; PESSUNDO. Mathru is from mi-a-throed, I with a foot; peſſundo is from pes-in-do, to give the foot upon, or from pes-yntho, the foot upon him; katapateo is from kata-pateo, to kick at; batter is from be-at-'r, the being at, or from pe-at-'r, the foot at.

BAWL; GWAUXIO; JAXO; VOCIFERO. Gwauxio is from gwae-ux, the higher woe or cry; bawl is from ba-w-al, the high ba or cry of an animal; jaxo is from ux in gwauxio; vocifero is from vox ferox, a fierce voice; which ſee.

BAY COLOUR; GWINAU; KUANOS; BADIUS. Gwinau is from gwin-au, the whiteneſs of water; whence kuanos; badius is from bi-au-idiu, it is the ſight or colour of water; whence bay.

BEAM; CARFAN; KERKIS; TELA. Carfan is from cau-'r-fan, to incloſe the part; kerkis from cau-'r-cae, to incloſe

cloſe the incloſure; beam is from be-am, to be about or to incloſe; tela is from to-le, the covering place.

BEAN; FAIAN; KUAMOS; FABA. Faian ſeems to come from fi-hai-an, the food of the active one, that is, the bee; bean is from be-an, the bee one; faba is from fi-a-bi, the food of the animal; kuamos is from keoenos a bee; which ſee.

BEAR; ARTH; ARKTOS; URSUS. Arth is from ar-ith, it is the upon, that is, the animal upon; bear is the ſame by tranſpoſition; arktos is from ar-uxa-tu, on the upper ſide; urſus is from ar-iſa-iu, it is upon the loweſt; all implying it to be the animal that will be uppermoſt.

BEAR; ARWEDD; AIRO; FERO. Arwedd is from ar-w-id, it is upon an animal; whence airo; bear is to be upon; fero is from fe-ar, a thing upon.

BEARD; BARF; PAREIA; BARBA. Barf is from bi-ar-fi, life or growth upon me; whence the reſt.

BEAST; BWYSTFIL; BIASTES; BESTIA. Bwyſfil is from bi-w-fidd-fel, an animal that is like man; the reſt are from the Celtic particles bi-as-it, they are the lower life or animals.

BEAT, BANG or PAY; PWYO or CURO; PAIO, KAIRDO or KROUO; PULSO or VERBERO. Beat is to be at; bang is from be-eng to be great or ſtout; pay, pwyo and paio are from p-hai or hwi, to drive a thing, or to drive with the feet; pulſo is from pe-al-ſi, the foot or thing is high or up; verbero is from ver-ber, to ſpring the ſhank; curo and the reſt are from ac-ar-w, an action upon a man or animal.

BEAVER; AFANC or GASTDWR; KASTOR; FIBER. Anfanc is from a-fi-in-auc, a liver or dweller in the water; kaſtor is from the Celtic gaſt-dwr, a water bitch; beaver is from bi-a-ver, a liver or dweller of the ſprings; fiber is the ſame from fi-ber.

BEAUTIFY; YMWISGO; ENSKEUASO; ADORNO. Ymwiſgo is from am-wiſg, a garment about; whence enſkeuaſo; beautify is from be-aut-i-fi, to be out to ſight; adorno is from ad-orno, to decorate. See Deck.

BECAUSE; AM; ENEKA or DIA; PROPTER. See the prepoſition For; becauſe is from be-cauſe; am is from a-m, the hills and dales, or the parts about which viſibly exiſt; whence am is made uſe of to expreſs about, for, &c. eneka is from en-uxa, the higher parts; dia is from id-a, it is the earth; whence da good; propter is from pro-pob-tir, the parts about or neighbourhood of every country or region.

BECKEN or NOD; AMNOD; NEUSTASO; NUTO. Amnod is from am-nôd, for a mark; whence the reſt; except becken,

which ſeems to be compounded of be-gwn, be it known, it having no relation to the ſign of nodding.

BED; GWELI; KLINE; LECTUS. Bed is from be-hid, that is, covered or not ſeen; gweli, which ſeems to be the root of the other words, is from gwal-y, the form or ſeat of a hare, &c. which is alſo compounded of cau-w-al, covering an animal, or in a more primary ſenſe ſhutting an animal from the light.

BEDSTEAD; ERXWIN; ERMA; SPONDA. Bedſtead is from bed ſeat, or ſide; erxwin is from er-cau-w-in, the ſhut of a man in; whence came erma; ſponda is from ſi-p-w-untho, it is a thing to put a man in.

BEE; GWENYNEN; KEOENOS; APIS. Gwenyn, bees, is from ag-w-en the high or divine acting animal; whence keoenos; bee and apis are from a-bi, the animal; that is, the eminent animal. See Poiſon.

BEECH; FAWYDD; PHEGOS; FAGUS. Fawydd is from ſi-au-id, it is a watery growth or wood; beech is from bi-auc, the watery growth; phegos and fagus are of the ſame ſignification; but it ſeems poſſible that theſe words may ſignify the ſpringing tree, as the primary ſenſe of au or auc is ſpringing, and in a ſecondary ſenſe it was made uſe of to expreſs ſpring water, and at length water in general, as in the Latin word aqua, water.

BEFORE; RHAG or CYN; PRO or GAR; PRO, PRÆ or ANTE. Rhag is from r'-ag, the action; gar is the ſame by tranſpoſition; cyn is from ac-in, in action; ante is from an-ti, before poſſeſſion; pro and præ come from the Celtic pri, firſt, which is the ſame as bro or bri, the firſt country or poſſeſſions; before is from be-fore, all being expreſſive of the firſt motion or action, which went before other things.

BEGET; GENI; GENA; GIGNO. Geni is from ag-in, acting in; or from ag-in-ni, our acting in; whence the reſt, except beget; which is from be-get, it is getting a being; and get is from ag-it, it is an action.

BEGIN; DEXREU; ARXOMAI; INCIPIO. Begin is from bi-ag-in, a being in action; dexreu is from id-ac-ar, it is upon action; whence arxomai; incipio is from in and capio, or perhaps from in-ac-pe-iu, it is a thing in action.

BEHOLD or OBSERVE; EDRIX; DERKO; ASPICIO. Edrix is from id-ar-ux, to ſee upwards; whence derko; aſpicio is from a-ſi-p-ux, the ſeeing a thing upwards on high; obſerve is from ub-ſi-'r-ve, it is the ſeeing upwards; behold is from bi-hi-al-id, it is ſeeing high.

BELABOUR; GWEITHIO or CAMAU; KAMNO; LABORO. Gweithio,

Gweithio is from gwaith, work, which is a compound of ag-w-at, a man at action; laboro is from law-be-ar, a hand upon a thing; whence belabour.

BELCH; BETHEIRIO; PTAIRO or EREUGO; RUCTO. Belch is from be-al-ax, a thing acting up; betheirio is from beth-hai-ir, acting up or high; whence ptairo; ereugo is from er-hai-ux, thing acting up; whence ructo.

BELIEVE or CONFIDE; HYDERU; THARREO; CONFIDO. Hyder is from hyd-ar, it is lying along upon, or relying; whence tharreo; confido and confide are from con-fidd, faith together; believe is from be-al-ve, it is a thing upon, or lying upon.

BELL or CLOCK; CLOX; KODON; CAMPANA. Bell is from pell, far; clox and clock are from gal-ux, a high calling; kodon is from uxa-don, the higheſt tone; campana ſeems to be from ux-am-pena, high over our heads.

BELLOW; BEIXIO; BOAO or MUKAOMAI; MUGIO. Bellow is from bi-low, the animal lowing; beixio is from bi-ux, the animal's high; whence boao; mukaomai and mugio are from my-ux, of the ſame ſignification.

BELLY; BOL or TOR; GASTER or KOILIA; VENTER. Tor is the ſame as twr, a heap, which ſee; venter is from vewn-tor, the within or inteſtine heap; bol is from bi-ol, an animal's hollow part; belly is from bol-y, the animal's hollow part; koilia is from the Celtic cauol, hollow.

BELONG or APPERTAIN; PERTHYNU; DIATEINO; PERTINEO. Perthyn is from parth-hyn, this part; whence pertineo and appertain; diateino ſeems to be a corrupt term formed of dia and thyn, in perthyn, or it may come from per and dia and tynu, or from parth-tynu to draw towards one's part, as cattle do towards the part they were bred; belong is from be-long, to be long at or accuſtomed to a place.

BENCH; MAINC; ASKANTES; SCAMNUM or BANCUS. Mainc ſeems to be from man-ux, the upper part or ſituation; whence bench and bancus; aſkantes is from the Celtic as-camdda, a low ſtep; whence ſcamnum.

BEND; CAMU; KAMPTO; CURVO. Camu is from cau-am, to ſhut about or to ſurround; kampto is from cau-am-peth, to ſhut about apart; curvo is from cau-ar-ve, to ſhut upon it; bend is from the Celtic ben-in-id, it is the end inwards.

BENEFIT or KINDNESS; CAREDIGRWYDD; XARIS; BENEFICIUM. Caredigrwydd is from caredig-rwydd, free and beloved; xaris is from caru to love; benefit and beneficium are from bene-fio, or facio, to do good or well; kindneſs is from kind.

kind. See Kind, Love, &c. where theſe compounds are farther explained.

BENEVOLENCE; CARIAD; XRESTOTES; BENEVOLENTIA. Theſe ſignify good will, and are explained under the ſeveral terms whereof they are compoſed; but it may be proper here to obſerve, that the adverb bene, well, comes from the Celtic pen or ben, chief.

BESIDE; EITHR; ATAR; PRÆTER. Eithr is from ei-tir, the high land; whence atar; præter is from pri-ter, the firſt land, which was the high land; beſide is from be-aſide.

BETTER; GWELL; KALLION; MELIUS. Gwell is from ux-o-el, the high firmament; kallion is from ux-al-en, of the ſame meaning; melius is the ſame from m-al-iu; better is from bi-ter, two lands, as da good is from id-a, it is the earth.

BETWEEN; RHYNG; EN, EI or METAXU; INTER. Rhing is from r'-in-gau, the incloſure; en is the ſame as the Engliſh in; inter is from in-ter, the in of the land; between is from be-tu-in, the thing that has the poſſeſſion within; metaxu is from am-tu-uxa, about the upper ſide, or about the fartheſt part of the poſſeſſions; ei is the high, that is, the high part.

BEWAIL; WYLO; OLOLUO; EJULO. Wylo is from w-yl-o, man from the light; whence the reſt, with the addition of be in bewail.

BEWITCH; SWYNO; BASKAINO; FASCINO. Bewitch is from be-witch; ſwyno is from ſi-w-en, it is the man of the heaven; faſcino is from fe-ſi-en, he ſees the heaven; baſkanio is the ſame.

BEYOND; DRAW; PERA; ULTRA. Draw is from drwy-au, thro' the water; pera is from p-or-au, part out of the water; ultra is from au-le-trwy, the place thro' the water; beyond is a contraction of be-yonder, which is compoſed of ab-au-yn-tir, from the water into the land.

BIB; YFED; PINO; BIBO. Bibo is from bi-ab-au, life from liquid; whence bib; pino is from bi-in-au, life in liquid; y-fed is from y-ſi-id, it is the life.

BIBLE or the BOOK; BIBL; BIBLOS; LIBER. Book is from be-o-cau, a thing from a covering, that is, the bark of a tree; liber is from al-bor, or bren, upon the tree; which ſee; and as to the reſt they ſeem to come from be-bi-al, upon a growing thing.

BID; ANOG; ANOGO; JUBEO. Bid is from be-id, be

it;

it; anog is from yn-ag, in action; whence anogo; jubeo is from hai-biu, be active, or from heibio, paſs by.

Big; Hydr; Adros; Craſſus. Hydr is from hyd-r, the bold, lofty or confident; whence adros; big is from b-i-ag, an high active thing; craſſus is from ac-ar-iſa-iu, it is acting above the lower.

Bile; Gweli; Apelos; Ulcus. Bile is from bi-au-al, the powerful water of life; gweli is from auc-w-al, the powerful animal water; apelos is from a-bi-al-au, the powerful water of life; ulcus is a corrupt term by a tranſpoſition of gweli.

Bill or Beak; Rhin; Rhin; Roſtrum. Bill is from bi-al, and beak is from bi-ux, both ſignifying the upper, or the point part; rhin is from r'-en, the higher part, or that next the firmament; roſtrum is from the Celtic r'-yſu-truyn, the conſuming noſe; and rhin may come from rhing, between.

Binding; Rhwymun; Perone; Fibula. Rhwymun is from rhoi-am-un, to put about one; perone is from p-ar-un, a thing upon or about one; bind is from be-in-id, it is a thing upon; fibula is from fe-bi-al, it is a thing upon.

Bind or Chain; Tido; Deo; Cateno or Ligo. Tido is from tid, a chain, which is a compound of t-id, it is the firmament, which draws or attracts; teo is from t-iu, it is the firmament; cateno is from ac-t-en-iu, it is the action of the firmament; chain is from ac-en, the firmament action; ligo from al-en-ag, is the action of the firmament.

Bird; Adar or Aden; Ornis or Peteinos; Avis. Adar, birds, is from ad-auir, to the air; aden, a wing, as well as a bird, is from ad-en, to the ſky; ornis is from w'-r-en-ſi, they are the ſky animals; peteinos is from petheu-en-ſi, they are the things of the ſky; avis is from au-vi-ſi, they are the ſky livers or dwellers; bird is from bi-ir-id, it is the high or the ſky liver.

Birdlime; Glud; Gloios; Viscus. As to birdlime ſee Bird and Lime; glud is from gau-al-id, it is the covering or ſticking upon; whence gloios; viſcus is from ve-iſ-cau, it covers the lower.

Birth or Nativity; Genedigaeth; Genete; Nativitas or Geneſis. Theſe will be explained under the words generate, generation, nation and nativity, except birth, which is from bi-r'-ith, it is the life.

Bishop; Esgob; Episcopos; Episcopus. Eſgob is from ys-ca-o-bi, the keeper of life; whence the reſt, with ſome tranſpoſition of letters.

BIT; TAM or TAMAD; TOMOS; SEGMENTUM. Bit is from bi-it, it is food; tam, tomos and tamad are from to-am, and to-am-id, the covering about, or what is covered; ſecamentum is from ſeco-maint, the cut ſubſtance.

BITCH; GAST; KUNOS; Canis. Gaſt is from ci-as-it, it is the lower or female dog; as being the common expreſſion for a female; and, being alſo commonly uſed for the Celtic verb id, it is; bitch is from bi-aſt-it, tranſpoſed; kunos and canis are from the Celtic cian-as, the leſs, lower, and female dog.

BITE; CNOI; DAKNO; MORDEO. Cnoi is either from ci-yno, a dog there, or from hac-in, a cut in; dakno is from id-cnoi, it is a bite or cut; mordeo is from the Celtic mâr-idiu, it is ravenous or voracious; bit is from bi-it, it is food, or it is eating.

BITTER; XWERU; PIKROS; AMARUS. Xweru is from ox-er-iu, it is an ox water, ox being a Celtic note of exclamation made uſe of upon taſting any thing bitter, or otherwiſe diſagreeable to the taſte; pikros is from p-ox-er-ſi, it is an ox or bitter water thing; amarus ſeems to be from aumare-iu, it is ſea water; bitter is from bite-er, the biting water.

BLACK; DU; AITHOS; ATER. Du is from the privative di, dark; aithos is from a-thua-ſi, it is the darkeſt, thua being put for ddua, the ſuperlative degree of du; ater is from a-di-'r, the darkeſt, or perhaps from aith in aithos, with the addition of 'r ſignifying the; black is from bi-lack, ſight or colour lacking; and lack is from il-ac, from the light.

BLADDER; XWYSIGEN; KUSTIS; VESICA. Bladder is from b-dal-dur, a thing to hold water; xwyſigen is from auc-w-ſi-cau-in, it is the ſhut in of animal water; whence kuſtis and veſica, though ſomewhat imperfectly.

BLADE; PALFAIS; OMOPLATE; SCAPULA. Palfais is from p-al-fa-is, a thing upon a lower part; ſcapula is from ſi-cau-p-al, it is a covering upon a thing, or upon the upper part; omoplate is from am-p-al-id, it is about or upon the upper part; blade is from b-al-id, it is a thing upon.

BLADE; LLAFN; LAMNA; LAMINA. Lafn and llamn are compoſed of lau-fin and min, the hand edge; and the Engliſh word here may be either from the ſame original with that defined under the laſt preceding claſs; or it it may come from b-lau-id, it is the hand thing; but all theſe words are primarily from the ſame origin.

BLAME; BEIO; DIABALLO; CULPO. Beio is from b-ei-iu, it is a thing high; diaballo is from dia-ballo, to caſt

over

over; and ballo is from b-al-iu, it is a thing high; culpo is from ac-al-p, it is a thing acting high; blame is from b-al-am, a thing high about.

BLANCH or WHITEN; CANNU; LEUKAINO; DEALBO. Cannu is from cann, white, which is a compound of ac-en, from the firmament; leukaino is from liu-can, a white colour; dealbo is from id-albus, it is white, which see; blanch is from the Celtic particles ab-al-en-ux, from the high firmament.

BLANDISH or FLATTER; GWINEITHIO; SAINO; BLANDIOR. Gwineithio is from gwin-hei-ith, it is a white action; saino is a corrupt term from kaino in the last class; blandior is from ab-al-en-id, it is from the firmament; flatter is from f-al-id, it is a high thing or a white thing; blandish is the same as blandior.

BLASPHEME or PROPHANE; DIFENWI or HALOGI; BEBELÒO; PROPHANO or BLASPHEMO. Dif-enwi is to misname; prophano and prophane are from prof-enwi, to name from or different; blasphemo and blaspheme are from bi-al-îs-phemi, to call the high Being lesser; bebelòo is from ab-bi-al-w, to detract from the divine Being; halogi is from hi-al-w-ag, acting bold towards the divine Being, or a bold calling or language of the divine Being.

BLEAT; BALAU; BLEXO; BALO. Balau is from bi-alw, the animal call; whence the rest, with the addition of ux in the Greek, which makes it the animal high call, and of out in the English, signifying it is calling out.

BLESS; BENDITHIO; EUPHEMEO; BENEDICO. Bendithio seems to come primarily from ben-teithio, the chief or best going on towards the end; bless is from the Celtic blâs, a taste or relish, or blys, a longing or lusting; the Greek and Latin words signify to speak well, and have lost their primary sense.

BLEW or GREEN; GWYRDD or GLÂS; XLOROS, GALASIS or GLAUCOS; GLAUCUS or VIRIDIS. Blew is from be-liu, it is a light thing; green is from ag-âr-in, the growth upon the ground, which is the grass; glas is from ag-al-as, the growth upon the lower part; the rest are from the Celtic, and further defined under the word Green.

BLIND; TYWYLL or DALL; TYPHLOS or ALAS; CÆCUS. Dall is from the privative di-il, without light; tywyll is from di-o-il, without the light of the sun; cæcus is from ficau-iu, the sight is shut; blind is from ab-il-en-id, it being without the firmament light; alas is from a-il-si, he is from the light; typhlos is from di-phi-il-si, he is without the seeing light. alas

BLOCKISH

BLOCKISH; PWL; BLAX; BARDUS. Pwl is from ap-o-il, from the light of the ſun; blax is from ab-il-ux, from the high light; blockiſh is from ab-il-ux-iſh, he is from the high light; bardus is from ab-ir-idiu, he is from the light or fire. Here it may be remarked once for all, that the initial and final vowels are generally dropped in the compoſition of words; or they may be from p-o-al, a thing from high, as under the word Blunt.

BLOOD; GWAED; AIMA; SANGUIS. Gwaed is from auc-w-id, it is the animal ſpring water; aima is from au-mi, my water; ſanguis is from ſi-in-auc, it is the water or ſpring water within; blood is from bi-al-w-id, it is the high animal water of life.

BLOW, INSPIRE or BREATH; XWTHU; PHUSO or KNUO; FLO, FUNDO or INSPIRO. Xwthu is from ac-w-ith, it is the animal action; phyſo is from phy-w-ſi, it is the animal life; knuo is from ac-in-w, it is the action in animal; flow and blow are from ſi and bi-al-w, life riſing in an animal; fundo is from ſi-untho, life within him, or from ſi-unda, life waveing; inſpiro and inſpire are from in-es-p-ir, a lower thing within higher; breath is from the Celtic bi-r-with, the animal wind.

BLUNT; PWL; AMBLUS; OBTUSIS. Pwl is from p-o-al, a thing from being high or from being the edge; whence amblus and blunt; obtuſis is from o-be-tu-ſi-es, the part of the ſide that is lower.

BLUNT; PYLU; AMBLUNO; HEBETO. Theſe are explained under the laſt claſs of words, but the letters are ſomewhat miſplaced, as in hebeto, which ſeems to be from hi-oby-tu.

BOAR; BAEDD; XOIROS; VERRES. Xoiros is from ux-ar-w-is, the animal riding the female; verres is from viar-es, the animal upon the lower or female; boar is from biwar, the riding animal; baedd is from bi-had-id, he is the ſeeding animal.

BOARD or TABLE; BWRDD; UPEROA; TABULATA. Bwrdd ſeems to be from biw-r-id, it is the food upon; whence uperoa, with the addition of the Celtic y the, and alſo the Engliſh word board; tabulata and table are from tubu-al, the ſide or part the food is upon, or they may all ſignify the flat ſide or the flat part.

BOAST or GLORY; AUXIO; AUXEO; GLORIOR. Auxio is from ux-iu, it is the higher or upper part or the edge of any thing; whence auxeo; glorior and glory are from ag-al-'r, an high action; boaſt is from bi-o-as-it, it is life from being low.

BOAT

BOAT or SKIFF; CWX or YSCRAPH; KYMBE or SKAFE; CYMBA or SCAPHA. Cwx is from cau-au-ux, a veſſel upon the water; whence kymbe and cymba ſomewhat corruptly; yscraff is from ys-cau-ar-au-ef, it is the veſſel or ſhut upon the water; whence ſkiff, ſkafe and ſcapha; boat is from b-au-it, it is the water thing.

BODKIN or NEEDLE; GWAEL; KALAMIS; CLAVIS. Bodkin is from b-ad-ac-in, a thing to act in; needle is from ni-id-il, it is not ſeen or in the light; gwael is from ag-o-il, acting out of the light or ſight; clavis is from ac-le-vi, acting out of the place of ſight or light; kalamis is ac-il-am-is, acting from the place of light.

BODY or CORP; CORF; XROOS; CORPUS. Body is from the Celtic bôd-y, the abode, which is a compound of bi-w-id, it is the living, dwelling, or abode of an animal; corf is from cau-'r-ſi, the cheſt of life; whence the reſt.

BOIL; PENDDYN; ELCOS; ULCUS. Ulcus and elcos are from w-al-cau-ſi, it is a gathering upon a man; boil is from be-w-al, a thing upon a man; penddyn may be from pen-ddu-yn, a black head within, or from pen-ddyn, a head upon a man.

BOILING; BERW; BRASMA; EBULLITIO. See the next.

BOIL; BERWI; BRUSIO; EBULLIO. Berwi is from ber-hwi, the water in action; whence bruſo; ebullio and boil are from bi-au-al, the water ſpringing up.

BOLT; BOLLT; BELOS; TELUM. Bollt and bolt are from b-al-it, it is a thing high; belos is from b-al-lu, it is a thing high; telum is from it-al, it is high.

BONE; ASGORN; OSTOUN; OS. Bone is from bi-o-ni, the life of us; aſgorn is from as-gôr-ni, the lower nouriſhment or feeder of us; the Greek and Latin terms are from as in aſgorn.

BOOK or BARK OF A TREE; LYFRYN; LEPOS; LIBER. Lyfryn is from al-y-fren, upon the tree, fren coming from pren a tree, by inflection; whence liber and lepos; bark is from b-ar-cau, a thing ſhutting upon or covering; book is from b-cau, the thing covering.

BOOT; CURAN; KOTHORNOS; SURA. Boot is from a-bout; curan is from gar-un, the leg or ſhank one; whence kothornos; ſura is from crus, the leg or ſhank.

BOOTY or PREY; HELFA; LEIA; PRÆDA. Booty is from about-y, the about; prey and præda are from the Celtic praidd, a prey, which is a compound of pry-idd, it is the vermin; helfa is from hel, to drive together, which alſo is a

compound of hai-al, upon the driving; whence leia; ſkolax, a Greek term for vermin, ſeems to come from the Celtic ſkly-faeth, a prey.

BORDER; OR or CWR; OROS; ORA or TERMINUS. Terminus is from the Celtic tir-min, the land edge; or, is from o-r, the o-incloſure or circle which incloſes the inſide; cwr is from cau-'r, the incloſure; border is from b-or-dir, the part of the land incloſing; oros and ora are from the Celtic or.

BORN; GENI; GINOMAI; NASCO. Geni is from ag-in, acting in; whence ginomai; naſco is from in-ſi-ac, it is acting in; born is from b-or-un, life from one.

BOTH; DEUODD; DITTOS or AMPHO; BINI or AMBO. Deuodd comes from dau, two; dittos is from dau-it, it is two; bini is from ab-un, from one; whence ampho and ambo by tranſpoſition; both is from bi-ith, it is two.

BOTTOM OF THREAD; PELLEN; PELOTON; GLOMUS. Pellen is from p-al-yn, a thing upon or covering the within; whence peloton; glomus is from cau-al-am, covering upon the about; bottom is from b-to-am, a thing covering about.

BOUGH or BRANCH; CÁINC or CLOFEN; KLADON; RAMUS. Cáinc is from ac-in-ac, growth upon a growth; branch is from the Celtic braix, an arm; clofen is from ac-al-ef-yn, it is a growth upon; whence kladon; ramus is from ar-am, upon the about or covering; bough is from b-ag-hi, a thing acting or growing high.

BOW; BWA; BIOS; ARCUS. Bow, bwa and bios are ſaid to come from bw, a ſound of terror, becauſe the bow and arrow was a weapon of great terror before the invention of fire-arms; but it ſeems more likely to come from its bending form; or to be compoſed of the Celtic biw-a, a ſpringing or forcing from, as arcus is from or-ac-iu, it is acting from.

BOWELS; COLYDD; KOLON; INTESTINUM. Colydd is from cauol-id, it is the incloſed or inteſtine; kolon is from cauol-in, the inteſtine or the ſhut within; bowels is from b-o-w-al-ſi, they are the things from being upon an animal, or from b-o-ol, a thing from the light or out of ſight; inteſtinum is from intus-tu-yn, within the inſide.

BOWL, GLOBE or BALL; PÊL; PALLA; PILA. Theſe ſignify the ſame as a bottom of a thread, or a part or thing covered, which are expreſſed by p-o-il, a thing from the light, covered or unſeen; round bodies being commonly expreſſed by ſtrata ſuper ſtrata, or coverings upon coverings.

BOWL; FIOL; PHIALA; PHIALA. Theſe are of the ſame origin as thoſe of the laſt preceding claſs.

Box; Blwx or Box; Buxos; Buxus. Theſe are from b-al-cau, and be-cau, a thing ſhutting upon.

Boy; Bax or Baxgen; Pais; Puer. Bachgen is from bi-ac-in, life or being from generating; boy is from bi-w-y, the living man; puer is from ap-ur, from a man, or the ſon of man; pais ſeems to be from p-hai-ſi, it is the active or living thing.

Bracelet; Braixriu; Braxiokister; Brachionister. Braixriu is from braix-ar-iu, it is upon the arm; of which the reſt ſeem to be compoſed.

Brag or Boast; Auxio; Auxeo; Glorior. Brag is from b-ar-ag, a thing upon action; the reſt are explained under the word Boaſt.

Brain; Menydd; Menynx; Cerebrum or Membrana. Menydd is from am-en-yd, the incloſed high end; brain ſeems to be from bri-en, the higheſt part; cerebrum is from cau-'r-bri-en, the incloſed higheſt part; whence the reſt.

Brambles or Bushes; Perth; Batos; Rubus. Perth is from p-ir-ith, it is the burning things; brambles are from be-ir-am-ble-ſi, they are the burning things about the place; buſhes is from b-îs, the lower things; batos is from b-it-es, they are the lower things; rubus is from r'-be-es, the lower things.

Bran; Bran or Rixion; Pituron; Furfur. Furfur ſhould be wrote farfar, it being compounded of fe-ar-far, it is upon the corn or bread, and which word far is from fi-âr, food from the earth, or bread; bran is from bara-in, upon the corn or bread; rixion is from r'uxa-un, the upper ſhell; pituron is from peth-ar-un, of the ſame ſignification.

Branch; Clofen or Kangen; Klema or Klen; Ramus. klon

Theſe are explained under the word Bough; but it may be farther obſerved here, that ſeveral parts of nature are named after the parts of the human body.

Brass; Prês; Xreos; Æs. Theſe ſignify a thing lower or leſſer than gold, from p-aur-es. See Gold.

Brave, Adorned or Elegant; Tacclus; Aglaos; Elegans or Splendidus. Tacclus is from to-cau-al-ſi, it is the high covering, that is, like the ſky, which is beautiful; aglaos is the ſame from cau-al-iu; elegans is the ſame from al-cau-en; ſplendidus is from îs-p-al-in-idiu, it is a high thing upon a lower; adorn is from ad-or-en, at the border of the ſky; brave is from b-ar-vi, a thing for ſight or ſhew.

BRAY; BREFY; BREMO; FREMO. Theſe are of the ſame origin, and formed in conſequence of hearing the cry or noiſe of animals, as brefy from bri-fy, ſignifies the country dwellers.

BREAD; BARA or BICCOS; BORA or ARTOS; PANIS or ESCA. Bara is from bi-or-âr, food from the earth; whence bora and bread; panis is from p-in-as, a thing in the ground; eſca is from as-ac, from the ground or the loweſt part; artos is from ar-ti-as, upon the ground; biccos or biccus is from bi-auc-ſi, it is the liquid food; and though none of the Cumbri or Celtic lexiographers have adopted this famous term, it remains ſtill a very common expreſſion in North Wales; for when a child calls out for food, he cries mam *biccus* mali, that is, mother or nurſe ſome crumbled bread and milk; hence ariſes a ſtrong proof that the Celtic or Cumbri language is the ſame as the Phrygian; but of this elſewhere.

BREAK; RHWYGO; EREIKO; FRANGO. All theſe come from ir-w-ag, the action of an angry man; the conſequence of a hot or fiery action being to break; but break is compounded of bi-ir-ac, the action of an angry being; and frango of fi-ir-in-ag, an angry being in action.

BREAK OF DAY, or AURORA; WAUR or AUROERA; AURION; AURORA. The Engliſh is from break and day, which ſee; the reſt are from aur-oera, the coldeſt hour, the morning being the coldeſt part of the day.

BREAST; BRON; BRUN; PECTUS. Pectus is from p-ux-it, it is the higher part; the other words ſignify the ſame as the brow of an hill; which ſee.

BREATH; ANADL; ANEMOS; ANHELITUS. See the word breath under Blow; and anemos under Soul; and as to anadl and anhelitus, they ſeem to come from en-ad-al, ens or exiſtence riſing up.

BREACHES; BRYCCAN; RAKOS; BRACCA. Though theſe terms in a ſecondary ſenſe may ſignify a ragged garment, the force of the letters according to my rule of defining expreſs a covering; perhaps from their covering the parts called the naked parts, rakos being from r'-cau, the covering, and the reſt from b-yr-cau, the thing covering.

BREED or GENERATE; CENHEDLU; GENNAO; GIGNO. Theſe come from the Celtic geni, to be born; which is compoſed of ag-in, acting in or coming into exiſtence; but breed is from b-ir-id, it is into life. See Generate.

BRIBE or PRESENT; RHODD; DORON; MUNUS. Rhodd ſeems to be from r'-ddod, the gift; whence doron by tranſpoſition;

ſition; munus is from mi-i-un-iu, it is me to one; preſent is from pre-ſent, to ſend before; bribe is from bri-be, a thing before.

BRIDLE; FRWYN; XALINOS; FRÆNUM. Bridle is from b-ir-dal, to hold the angry or ſpirited animal; frwyn is from fe-ir-w-yn, it is upon an angry animal; frænum is the ſame; xalinos is from cau-lîn-w-ſi, it is a line to keep an animal.

BRIER; MIAREN; BATOS; RUBUS. Batos and rubus are explained under Brambles and Buſh; miaren is from am-âr-en, the one about the ground; brier is the ſame as the Celtic miaren, from the inflection of the radical conſonant, and leaving out en one, which made the plural mieri or bieri.

BRING; CYWAN; KOMISO; GERO. Gero is from ag-ar-ui, it is being upon action; bring is from b-ar-in-ag, a thing upon action; cywan ſeems to be from cy-o-in, together from in; komiſo is from cwm-ſi, it is together.

BRISTLES; GWRYX; XAITE; SETÆ. Gwryx is from ag-ar-ox, a growth upon a hog; xaite is from ox-hai-ti, growth on a hog; ſetæ is from ſuſ-ty, a ſow growth; briſtle is from bri-ſi-ti-al, it is a growth on the upper part.

BRITTLE; BRAY; THRAUSTOS; FRAGILIS. Brau is from birhau, to ſhorten, which is a compound of ab-ir-hai, an action from high; brittle is from bri-ti-al, ſhort of height; fragilis is from fri for bir by inflection, and agilis; thrauſtos ſeems to be a corrupt term from brau.

BROAD or LARGE; LLYDAN or RHWTH; PLATUS, LAUROS or EURUS; LATUS or LARGUS. Lled and rhwth ſignifying breadth ſeem to be the primitives here; and lêd is compounded of l-id, it is l; and rhwth is from r'wyth, the wind; lauros is from the Celtic lawr, the ground; largus and large are from laur-ge, the ſurface of the earth; latus is from lêd; eurus is from r'wth.

BROTHER; BRAWD; ADELPHOS; FRATER. Brawd is from bro-w-id, he is the ſame country or neighbourhood, as coming from the ſame mother, which ſee; brother is from brawd, and ur-man, by inflection of the d into th; frater is the ſame by inflection of the b into f; adelphos is adel, nor in the Eolic dialect, and a compound of ateilu-phro, th b in bro inflecting into ph or f, and the final r being tranſpoſed.

BROW OF A HILL, &c. BRON; PRÒON; CACUMEN MONTIS, &c. Bron is from bro-en, an high country; whence pròon; cacumen is from uxa-man, the higheſt part; montis is from mau-en, great and high; brow is from broa, country; which ſee.

BROWN; LLIUCOXDDU; LEUKOPHAIOS; FUSCUS. Leucoxddu is from liu colour, cox red, and du black; leukophaios is from liu colour, cox red, and phaios black; phaios is from fi-o-ſi, it is from light or ſight; whence fuſcus, with the addition of cox red; brown is from bro-en, the high country, which is commonly brown from the heat and dryneſs of the ſituation.

BROWSE or DEPASTURE; PORI; PHERBO; PASCO. Pori is from p-or-i, the end or head from high, that is, the head downwards; whence pherbo; paſco is from p-aſ-ac, the head acting low; depaſture is from id-p-aſ-tir, the head is low on the ground; browſe is from b-'r-w-es, the animal's head is low or down.

BRUISE; CLAIS; MOLOPS; VIBEX. Clais is from ac-al-is, an action upon a lower; molops it from ma-al-p-is, a great thing upon a lower; bruiſe is from bri-is, from the high country lower; vibex is from ve-be-ux, it is from a high thing.

BRUTISH; HURT; BROTOS; BRUTUS. Hurt is from hi-âr-it, it is the high country, or from hi-ur-it, it is a bold man; but rather the firſt, as the other words are from bri-it, ſignifying that it is the high country.

BUCK; IWRX; DORX; CAPER. Buck is from bi-ux, an high animal; iwrx is from i-arw-ux, the higher rough one; dorx is from id-arw-ux, it is the high rough one; caper is from cap-hir, a long or high top.

BUBBLE; BOGLYN; POMPHOLUX; BULLA. Boglyn is from b-ux-lyn, a thing upon the lake or water; whence the reſt, with no material variation.

BUD; BLAGURO; BLASTANO; GERMINO. Bud is from bi-id, it is alive; blaguro is from b-al-ag-âr, a thing up from the earth; blaſtano is from b-al-aſ-tan, a thing high from under the ground; germino is from ag-âr-min, acting or growing on the edge of the ground.

BUDGET; BOLGWD; BOLGOS; BULGA. Bolgwd is from bol-gwd, a belly bag; whence the reſt, except budget, which is from buyd-gwd, a meat bag.

BUFFALO; BUAL; BOUBALOS; BUBULUS. Bual is from bi-al, an high or powerful animal; whence the reſt.

BUILDING; ADAIL; OIKODOME; EDIFICIUM. Adail is from ad-a-il, adding from the earth or ground up or high; building is from b-adail-eng, a great building thing; oikodome is from uxa-tu-ma, the higheſt great houſe; edificium is from e-tif-uxa-iu, it is the higheſt houſe.

BUILDING LARGE; AMOGR; MEGARON; EDIFICIUM MAGNUM.

MAGNUM. Theſe are explained under the laſt claſs of words, except amogr and megaron, the laſt of which is ſaid to come from megas great, and airo to lift up; but amogr is from am-og-ir, great and high about.

BUILD or ESTABLISH; SYLFAENU; THEMELIÒO; FUNDO. Sylfaen a foundation is from iſal-faen, the low ſtone; build is from b-al-id, it is a thing high; eſtabliſh is from eiſta-be-al-iſh, it is a thing ſtanding up; themiliòo is from thu-am-al-iu, it is poſſeſſion great and high; fundo is from fe-untho, it is in or within it.

BULL; TARW; TAUROS; TAURUS. All but bull are from the Celtic taro, to ſtrike; and bull is from bi-al, an high or powerful animal.

BULLOCK; BYSTAX; MOXOS; JUVENCUS. Byſtax is from bi-îs-da-ux, an animal leſſer than an ox; bullock is from ab-al-yx, from the high ox; juvencus is from jvanc, young; moxos is from m-ux-o-ſi, he is from the great ox.

BULWARK or A HEAP OF EARTH; CARNEDD; KORTHUS, XARAKOMA; AGGER. Carnedd is from cae-ar-en-id, it is an incloſure upon a height; bulwark is from be-al-ar-cae, a high incloſure; agger is from a-gaer, an incloſure; xarakoma is an high incloſure; korthus is from caer-idiu, it is an incloſure.

BUNDLE; SELDREM or DREM; DRAGMA; MANIPULUS. Bundle is from b-yn-dy-law, a thing in the hand; ſeldrem is from iſal-dwrn, below or under the fiſt; dragma is from dwrn-cau-am, the fiſt ſhut about; manipulus is from manus-p-al-iu, it is the hand upon a thing.

BURTHEN; BAIX; BAROS or AXTHOS; ONUS or FASCIS. Baix is from b-w-ux, a thing upon or above a man, or animal; baros is from b-ar-w-ſi, it is a thing upon a man or animal; axthos is from ux-ith-w, it is above a man; onus is from yn-w-ſi, it is upon a man; faſcis is from fe-as-ux-ſi, it is a thing above a lower; burthen is from b-ar-ddyn, a thing upon a man.

BURN; LOSGI; PHLEGO; CALEFACIO. Burn is from bi-ir-in, in the living fire; Lloſgi is from al-o-îs-ag, the action of the high O or the ſun below; calefacio is from calidus and facio, making hot; phlego is from fe-al-ig, it is the high fire.

BURY; CLADDU; GLAPHO; SEPELIO. Claddu is from cau-al-idiu, it is covering or ſhutting upon; whence glapho; ſepelio is from ſi-p-al, it is a thing upon; bury is from b-ar-y, the thing upon.

BUSH; TWYN or PERTH; BATOS or DAMNOS; DUMUS or RUBUS. Twyn is from ti-w-yn, a man's habitation; du-

mus is from tu-mi-iu, it is my houſe; damnos is from tu-amnos, a houſe for the night; the reſt are explained under the word Brambles.

BUSKIN; CURAN; KOTHORNOS; COTHURNUS. Curan is from cau-ar-in ſhutting upon or incloſing; whence kothornos, and cothurnus; buſkin is from be-is-cau-in, ſhutting upon the lower thing.

BUT; OND; AUTE; AUTEM or SED. Ond is from o-en-id, it is the high or firmament O, or the ſun, which moves, as but does in diſcourſe; but is the ſame as about; aut is the ſame as at, to it; ſed is ſi-at, it is to it; autem is from at-âm, it is about it.

BUTTER; MENIN; BOUTYRON; BUTYRUM. Menin ſeems to come from mai-en-yn, it is the may one; boutyron is from bou-tyrru-un, the cow coagulated one; whence the reſt.

BUTTOCK; MORDDWYD; MEROS; FEMUR. Morddwydd is from maur-ddwy-id, they are the great two; buttock is from be-two-og, the two great things; meros is from mawr, great; femur is from fy-mawr, my great.

BUY or PURCHASE; PRYNU; PRIAMAI; EMO. Prynu is from pri, for pris, a price, and in, upon; whence priamai; emo is from am for, and hai, action of driving; buy is from b-huy, driving a thing; purchaſe is from p-ar-ac-ſi, it is a thing upon action.

BY; WRTH; PARA or ANA; PER. Per ſeems to be from p-ar, the part upon; ſo does para; wrth is from yr-tu-ith, it is the ſide; ana is from the Celtic yna, there; by is from b-y, the part or ſpot.

C

CAC or SHITE; CAXU; XASO; CACO. Theſe are explained under the word Shite, and ſignify to put from or out, from ac-ac, acting from.

CACKLE; CLWCCIAN; KOKKUSO; GLOCITOR. Theſe are either from the ſound, or from ac-al-wc, the action of cackling.

CALENDS; CALAN; KALENDAI; CALENDÆ. Theſe comes from the Celtic word glan or clan, the edge, margin or beginning.

CALF OF THE LEG; CROTH; GASTROKNEMIA; SURA. Croth is from crwth, a hunch; the Greek ſignifies the belly of the ſhank; ſura is from crus a leg; which ſee; calf ſignifies the knuckle of the leg.

CALL; GALW; KALEO; VOCO. Galw is from ac-al-w, *man's* high action; whence the reſt, except voco, which is *from vox*, a voice, which ſee.

CALLOUS; CALED; XALEPOS; DURUS. Caled ſeems to be from uxa-le-id, it is the higheſt part, which is the hardeſt; durus is from the Celtic dur, ſteel, which ſeems to come from dau-îr, a double fire.

CALUMNY or CAVIL; CABL; DIABOLE; CALUMNIA. Cabl is from cau-bi-al, a ſhut upon ſight, or deceiving; whence cavil; diabole is from dia-bi-al, againſt the viſible light; calumnia is from cau-lui-mewn, ſhutting in the light; whence calumny.

CAMEL; CAMEL; KAMELOS; CAMELUS. Theſe come from cam-al, crooked upon.

CANDLE or LINK; CANWYLL; LYXNOS; LYCHNUS or CANDELA. Lyxnos and lychnus are from leuix-nos, night light; canwyll is from cannu-o-yl, to ſee out of the light; whence the reſt.

CANDLESTICK; CANWYLLBREN; LUXNON; CANDELABRUM. See the laſt claſs wherein candle is defined, to which has been added pren and ſtick.

CANDOUR; GWINDER; LEUKOTES; CANDOR. Gwinder is from gwin-id-or, it is from white; whence the Engliſh and Latin; leukotes is from lui-cox-id, it is a red colour, or the colour of fire.

CANE or REED; CORSEN or CAWN; KANNE; CANNA. Cawn is from ac-au-in, a growth in the water; corſen is from corſ-en, the fen one; reed ſeems to be from âr-au-id, it is the watery ground; hence the reſt.

CANCKER or CRAB; CRANC; KARKINOS; CANCER. Crab is from cau-ar-be, ſhutting upon a thing; cranc is from cau-ar-in-auc, ſhutting upon in the water; whence the reſt.

CANTON; CANTREF; EKATONTES; CENTURIA. Cantref is from can-tir-ef, it is an hundred poſſeſſions, towns or townſhips; canton is from can-ton, an hundred towns or poſſeſſions; but this ton in its primary ſenſe, ſeems to come from the celtic twyn, a buſh, which is a compound of ty-w-yn, a man's houſe or habitation, or one man's abode.

CANTRED; CANTREF; EKATONTES; CENTURIA. Theſe are explained under the laſt claſs; but it may be here farther obſerved, that tir, ter and ti ſignify poſſeſſion and property, as well as land, country or earth; and that ton and town ſignified the poſſeſſion of one family, at the firſt diviſion of countries; when that family increaſed, it came to ſignify a townſhip, or the poſſeſſion of a multitude, but no determinate number; and the cantref conſiſted of an hundred families, who were land proprietors.

CAP; CAP; KAPA; CAPA. Theſe are from cau-p, *to cover the end or head.*

ERRATA CAPON; CAPWL; †KAPELOS; CAPO. Theſe come from cap-al, the high top.

CAR; CAR; KARRON; CARRUS. Theſe are from ac-ar, acting upon, either of fighting or carrying.

CARCASE; CELAN; TELEXOS; CADAVER. Celan is from cau-al-en, the ſhut cheſt or caſe of one; carcaſe is the ſame from cau-ar-cas; cadaver is ſo from caiad-ar; telexos is ſo from ti-al-cau-w, man's houſe covering.

CARE; GOFAL or [illegible], KEDOS; CURA, Cura and care are from the Celtic cau-ai, to ſhut upon; cadwraeth and kedos will be explained in the next ſucceeding claſs; gofal is from cau-ef-al, ſhutting upon him.

RE U CARE; CADW; KEDO; CURO. Cadw and kedo are from caiad-iu, it is ſhut up; the other words are explained in the laſt preceding claſs.

CARESS; CARU; ERAO; AMO. Caru is from ac-ar-w, an action upon an animal; whence erao and careſs; amo is from am-w, about an animal, as to ſurround or claſp a perſon within the arms.

CARRIER; CARIWR; XARON; PORTITOR. The three firſt mentioned words are from car-wr, a car man; portitor is from porth-wr, a portman or ferryman; whence the Latin term porto was framed; as kartereo, carry, and cario, were from the Celtic word car.

CARRY; CARIO or CYWEN; KARTEREO or KOMISO; FERO, PORTO or VEHO. Veho is from ve-hai, he is upon action; fero is from fe-ar, he is upon; cywen and komiſo are explained under the word Import; and the reſt under the laſt preceding claſs.

CART or CAR; CAR; KARRON; CARRUM. See the word Car.

* CARVE; CARFIO; KARPISO; CARPO. Theſe come RATA from ac-ar-fe, or pe, it is acting upon.

CASK; CERWIN; KERAMION; TESTA. Teſta is from to-is-to, a covering of a lower covering; cerwin is from cau-ar-wîn, a ſhut or veſſel upon wine; whence keramion; caſk is from cau-is-cau, a ſhut or covering upon a lower ſhut; veſſel is from ve-îs-al, it is upon a lower.

CASKET; CIBIN; or CISTAN; KIBOS or KISTIS; CISTELLA or CAPSULA. Cibin is from cau-b-in, to ſhut a thing within; whence kibos; ciſtan is from ciſt a cheſt, with the diminutive an; whence kiſtis, ciſtella and caſket; capſula is from cau-p-ſi-lai, a ſhut that is leſs.

CAST, THROW or TOSS; LLIXIO or TAFLU; THRULLEO, BALLO or MEGALAUXEO; JACTO. Taflu is from t-ef-al,

t-ef-al, it is up to the ſky; llixio is from al-ac-iu, it is an high action; megalauxeo is from mega-lixio, a great high action; jacto is from j-ac-to, an action to the ſky; ballo is from b-al-iu, it is a high thing; caſt is from ac-îs-t, acting from low to the ſky; thrulleo is from truy-al, thro' the height; whence throw; toſs is from to-ſi, it is to, or to T or the ſky.

CAT; CATH; KATTES; CATUS. Theſe come from the two Celtic particles cadw-tu, to keep houſe, that is, the houſekeeper.

CATARACT; RHAIADR; RITHOS; CATARACTA. Rhaiadr is either from rhuo-dwr, roaring water, or from rhyd-dwr, the ford water; the Engliſh and Latin words are from cad-dwr-ux-id, it is the falling of high water, or of water from above.

CAVE; OGOF; OIKISKOS; CAVEA. Cavea and cave are from cau-vi, a ſhutting from ſight; ogof is from o for y-cau-ſi, the ſhut or covering from ſight; whence oikiskos.

CAUSE; AXOS; AXOS or AITIA; CAUSA. All theſe come from the Celtic ox, a complaint or lamentation; from its being made uſe of as a note of exclamation; but from its characters it ſignifies the action of oh, as axos from ac-o-ſi, it is the action of oh; aitia is from hai-it-ah, it is the action of ah; the other words are nothing more than axos tranſpoſed.

CEASE or DESIST; GOSTEGU or PEIDIO; APHISTEMI or PAYO; DISCEDO or DESISTO. Peidio is from ap-idiu, it is from; payo is from ap-iu, it is from; goſtegu is from ag-is-dig, acting leſs angry; deſiſt and the reſt ſignify to ſtand from, and are explained under their component particles.

CELEBRATE; MOLI; MELPO; CELEBRO. Moli is from m-ol, the great all, that is, to magnify; melpo is from m-al-p the great and high thing; celebro is from the Celtic celu-bro, the hidden or divine country; whence celebrate; praiſe is from bri-ſi, it is the high country.

CELERITY, QUICKNESS or SWIFTNESS; CYNT or CWIT; OKUTES; CELERITAS. Cynt is from cy-in-ti, the firſt in poſſeſſion, or the foremoſt; celerity is from cy-al-'r-ty, the firſt upon the poſſeſſion; whence celeritas; the reſt are from the Celtic cwit, which is from cy-w-it, he is the firſt man or animal.

CEMENT, or SAND AND LIME; PRIDDGALX; XALIX; CEMENTUM. Cement and cementum are from cau-mewn-it, it is the ſtopping in; priddgalx is from pridd-galx, earth, or ſand and lime; xalix and lime are defined under the word Lime.

CENSURE or CARP; CERYDDU; KAKISO; CARPO. Ceryddu is from ac-ar-id, it is an action upon; carpo and carp

is from ac-ar-p, an action upon a thing; cenſure is from ac-in-cur, an action in fighting; kakiſo is from kakos, bad or evil.

CERTAIN; DILYS; DELOS; CERTUS. Dilys is from the privative di-lys, without a rejection; whence delos; certus and certain are from ſi-ir-idiu, it is ſeen or clear light.

CHAFE or BE ANGRY; DIGIO; EXTHEO; INDIGNOR. Angry is from anger; which is from eng-ir, a great fire; digio is from dig, anger; which is a compound of id-ig, it is fire; whence indignor; extheo is from ig-xwithu, blowing the fire; chafe is from xwaf, breathing.

CHAFF or SWEEPINGS; US or USCUBION; SKUBALON; ACUS or QUISQUILLIÆ. Chaff is from ac-of, going off; us ſeems to expreſs a lower kind of corn, which in Celtic is ud; acus is from ac-us, from the corn; as to the other words ſee Sweep.

CHAIN; CADWEN; KATHEMA; CATENA. Theſe come from the celtic cadw-in, to keep or incloſe within; and cadw-mewn, of the ſame ſignification.

CHAIR; CADR; KATHEDRA; CATHEDRA. Cadr is from cauad-ar, an incloſed ſeat; whence the reſt of thoſe words.

CHALK or LIME; CALX; XALIX; CALX. Calx is from ac-lux, the active duſt, whence the reſt, except lime, which is from al-am, high about.

CHALLENGE or VINDICATE; SIALENSIO; KATELENXO; VINDICO. Ve-in-digio, he grows angry, ſeems to be the origin of vindico, and vindicate; the other words ſignify that the ſound grows louder.

CHAMBER; YSTAFELL; KAMARA; CAMERA. Yſtafell is from eiſtaf-le, the ſitting place; the other words are from the Celtic cau-mur, the incloſed wall.

CHANGE or ALTER; NEWIDIO; AMEIBO; MUTO. Ameibo is from the Celtic am-heibio, for paſſing by; alter is from ail-tir, another poſſeſſion; newidio is from newidd, new, which ſee; muto is from the Celtic mudo, to remove, but ſee Dumb; change is from ac-in-ac, action upon action.

CHANNEL; CANOL; SOLEN; CANALIS. Theſe ſeem to come from the Celtic ceuol-in, hollow within.

CHAPPEL; CAPAL; KLISIA; CAPELLA. Theſe are from cau-p-al, an high covered thing.

CHARACTER or LETTER; ARGRAFF or LLYTHYREN; XARAKTER or GRAMMA; CHARACTER or LITERA. As a right explanation of theſe words may be a ſtep towards diſcovering by whom letters were firſt invented, or at leaſt republiſhed,

liſhed, it may be proper here to remark, that by a character is meant a real repreſentation of nature, and by a letter a call or ſound upon nature; litera being from al-tir, a call upon the land, and character from ac-ar-tir, action upon the land; but the Greeks had no ſuch term as tir, as an expreſſion for land or earth, nor the Romans 'till they arrived in Italy, amongſt the Gauls and Celtes; neither had they made uſe of the particle al; argraff is from âr-graff, a view of the earth; which word graff is compoſed of ag-ar-fi, an action upon life; whence it ſeems probable that engraving with characters was the firſt method of writing; gramma is from grafu and am about, ſignifying a view of the world.

CHARGE; ARXIAD; ARXE; IMPERIUM. Arxiad is from erxi to command; which ſee; charge is ux-ar-ag, acting upon the earth; arxe is the ſame as arxiad; imperium is from am-p-âr-iu, he is over part of the earth.

CHARIOT; CERBYD; RHAIDON; RHEDA. Chariot ſeems to be nothing more than car-it, it is a car; rhaidon and rheda ſeem to come from the Celtic word rhedeg, to run; which is a compound of ar-hyd, ag, an action upon the ſtretch or length; cerbyd is from car-byd, the life carriage.

CHARM or INCHANT; SWYNO; EPADO; INCANTO. Swyno is from ſi-w-yn, to ſee or ſing upon a man; charm is from ſi-ar-mi, to ſee or ſing upon me; incanto and inchant are of the ſame ſignification; epado is from epi-ado, to ſing upon.

CHACE; HELA; HELAO; VENOR. Hela is from hel, to drive together; whence helao; chace is from ac-ci-ſi, it is acting or getting together; venor is from ven-ar, upon the coming in.

CHASTISE or CORRECT; COSPI; EKDIKEO; ULCISCOR or CASTIGO. Caſtigo and chaſtiſe are from the Celtic word goſteg, to ſilence, which ſee; correct is from the Celtic cyro, to beat; ſee Beat and Correct; ulciſcor is from al-ſi-cau-ar, high ſound ſhut upon; coſpi is from cau-ſi-ap, to ſhut ſound from, or to ſilence.

CHATTER or GOSSIP; DWNDRIO; TONTHORISO; MUSSO. Chat is from ac-hi-at, an action high at; goſſip is from ag-w-ſi-up, acting a man's ſound up; dwndrio is from tôn-dau-in-rhuo, the tone or ſound of two in roaring, or making a noiſe; tonthoriſo is from ton-dau-ar-y-ſi, the tone of two upon the ſound; muſſo is from mau-ſio, much ſounding.

CHEAP, MEAN or VILE; GWAEL; PHAULOS; VILIS. Gwael is from ag-w-o-il, an action of man from the light

or height; whence phaulos, vilis and vile; mean is from mae-o-en, it is from high; cheap is from ux-ap, from high.

CHEAR; HYFRYDU; PHAIDRÒO; EXHILARO. See the next.

CHEARFUL; HYFRYD; EUPHRON; HILARIS. Hyfryd is from hy-fry-id, it is the high ground; the Greek term is from the Celtic hy-fron, a high hill; hilaris is from the Celtic hi-le-ar, upon a high place; chearful is from chear-full; and chear is from the Celtic ux-âr, the upper ground.

CHEEK; BOX; STOMA; BUCCA. As to ſtoma ſee Mouth; box in the plural boxau is from bi-w-cau, the cheſt of man's food; whence bucca; cheek is from chew-cau, the chewing cheſt.

CHEEK BONE; GRUDD; GNATHOS; MAXILLA. As to the Engliſh ſee Cheek and Bone; grudd is from cau-r-id, it is the cheek or cheſt; whence gnathos; maxilla is from the Celtic moxa-le, the place of the cheeks.

CHEESE; CAWS; TUROS; CASEUS. Caſeus and cheeſe are from the Celtic caws, which is a compound of cau-au-ſi, it is cloſed or coagulated liquid or milk; turos is from the Celtic twr, a heap. See Coagulate and Milk.

CHERISH or INDULGE; EMWYTHAU; PARAMUTHIOMAI; SOLOR. Emwythau is from e-mwy-ith-hai, the making much; whence paramuthiomai; ſolor is from ſol-ar, the ſun upon; indulge is from in-id-al-ag, it is making much within; cheriſh is defined under the word Chear.

CHERRY; CERYSEN; KERASOS; CERASUS. Ceryſen formed by adding en, one, to cerys, cherries, to form the ſingular number is from cer-is, a ſtone under; whence the reſt.

CHEST; CIST; KISTE; CISTA. Ciſt and the reſt of thoſe words are either from cau-is-it, it covers an under, or from cau-ciſte, the ſitting cheſt; cheſts or coffers being ſtill made uſe of in many parts of Wales to ſit upon.

CHIDE; YMRYSON; ERISON; JURGO. Chide is from the Celtic cyd, together, that is, ſtriving together; ymryſon is from am-reſwm, or from am-rhy-ſwn, for being noiſy; whence eriſo; jurgo ſeems to be from j-ir-ag, the hot action.

CHIEF or EXTREAM; CY or ARX; AKROS; PRÆCIPUUS or EXTREMUS. Ci is from ac-i, the firſt action or motion; whence chief; arx is from yr-ux, the higheſt; whence akros; extremus and extream are from ux and terminus, a term or border; præcipuus is from pri-ci-p-ux, the firſt chief part above.

CHILD; PLENTYN; PAIDION; FILIOLUS. Child is *from ac-hil-id*, he is from our race or our offſpring; plentyn

is

is from plant-dyn, man's plant; paidion is from pais, a boy. See Son.

CHIMNEY; SIMNAU; KAMINOS; CAMINUS. Theſe ſignify no more than ſhutting or incloſing from cau-mewn; but pibell ſeems to be the primitive Celtic term for a chimney, which is compoſed of p-ab-il-all, a pipe diſcharging out from the fire.

CHIN; GEN; GENEION; MENTUM. Mentum is from the Celtic mant, the jaw; gen is from ag-en, the acting or opening one; whence the reſt.

CHISSEL; CYN; SPHEN; CUNEUS. Cyn is from cau-yn, ſhut in; whence the Greek and Latin terms; chiſſel is from cau-is-il, ſhut under or below the light or out of ſight.

CHOKE; TAGU or MYGU; PINGO or ANGXO; SUFFOCO or ANGO. Mygu is from mwg, a ſmoke; ſuffoco is from ſi-fwg, it is ſmoke; tagu is from it-cau, it is ſhut up; pingo is from p-in-cau, the thing ſhut within; angxo and ango are from yn-cau, ſhut within; choke ſeems to come from ſuffoco, or from ſi-cau-ac, it is a ſhutting action or chokeing.

CHOLER; GERI; XOLERA; CHOLERA. Geri is from auc-ir-i, the riſing hot water; the other words from auc-al-ir, are of the ſame ſignification.

CHOOSE; DETHOLI; EKLEGO; DELIGO. Detholi is either from id-oth-li, it is from the multitude, or from da-oth-li, the good from the multitude; eklego is ek-li-ag, acting or chooſing from the multitude; deligo is from de-li-ag, chooſing or acting from the multitude; chooſe is from ac-o-ſi, it is acting from, or chooſeing.

CHOP OFF; TRYXU; EKTRUXO; OCCIDO. Tryxu is from tory-ac, to cut from; whence ektruxo; occido is from oc and cædo or cado, to kill or to fall; chop is from ac-ap, acting from or choping.

CHURCH; EGLWYS; EKKLESIA; ECCLESIA. Church or kirk is from the Celtic cyrx, a great meeting or concourſe; eglwys is from cy-al-y-ſi, it is being together upon ſpeaking or preaching; whence the reſt.

CHYLE or COAGULATION OF MILK, &c. CEULED; XULOS; CHYLUS. Ceuled is from cau-laeth, ſhut up or coagulated milk or liquid; whence the reſt; but ſee Milk, where thoſe terms are further defined.

CINDERS or ASHES; LLIDW; AITHOLE; CINIS. Llydw is from al-idiu, it is an high or riſing thing; aithole is from aeth-al, acting high; cinis is from ac-en-ſi, it acts high; cinders is from cinis-de-ir, the duſt of the fire; aſhes is from aſ-hi-ſi, it is a low thing high or riſing high.

CIRCLE; CYLX; KYKLOS; CIRCULUS. Cylx is from cau-il-ux, the incloſure of the high light or the ſun; whence kyklos; circulus is from cau-r, the ſhut, and cylx; whence circle.

CITY; DINAS; ASTU; CIVITAS. Dinas is from ti-nes, the nearer poſſeſſions or habitations; whence aſtu by tranſpoſition of the particles and dropping the n, whereby the ſenſe is loſt; city is from ci-ty, poſſeſſions together; civitas is from ci-vi-ti, living together in poſſeſſions.

CLACK; CLECIAN; KLANGGO; CLANGO. Theſe come from ac-al-ac, an action upon ac, that is, action, or from ac-clec, the action or ſound of clec.

CLANGOR; CLEGR; KLANGGE; CLANGOR. Theſe are from the words defined in the laſt preceding claſs.

CLAP or CLAP HANDS; CYRODWYLO; KROTALISO; PLAUDO. Clap is from ac-al-ap, an action upon a thing, or of ſounding; cyrodwylo is from cyro-duy-law, beating the two hands; whence krataliſo; plaudo is from p-al-idiu, it is upon the part, or a ſounding upon the part; al being the particle commonly made uſe of to expreſs ſound, calling, &c.

CLAW or SCRATCH; CRAFU or CNOI; KNAO; RODO. Crafu is from ac-ar-fi, an action upon me; whence ſcratch; knoi is from ac-in, acting upon, or from ci-yno, a dog there; whence knao; rodo is from the Celtic rhwd, ruſt; claw is from the Celtic ae-law, the action of the hand.

CLAY; CLAI; XALIX; LUTUM or CALX. See Chalk and Lime; but clai and clay ſeem to be from cau-al-y, the ſhutting or cloſing upon; and lutum is from the Celtic le-tun, a tight or cloſe place.

CLEAN; GLÂN; KALOS; PULCHER. Glân is from ag-al-en, an action upon the ſky, or from the ſky, firmament or heaven; whence clean and kalos; pulcher is from ap-il-ux-ir, from the high firmament light.

CLEANSE or PURGE; GLANHAU; KLUSO; PURGO. Cleanſe, glanhau and kluſo are explained under the word clean; purge and purgo are from ap-ir-ag, from the action of fire.

CLEAR or BRIGHT; EGLUR or GLYW; AGLAOS; CLARUS. Eglur is from ag-liu-ir, from the colour of fire; whence clarus and clear; glyw is from ag-liu, from colour, or the action of colour or light; whence aglaos; the Engliſh word bright is the ſame as the Celtic berth, as appears in the word prydferth, which is a compound of bi-er-it, it is life in the water, or from fi-er-it, it is ſeen in the water, or perhaps from bi or fi-er-ti, the property of ſeeing in the water.

CLEARED

CLEARED (TO BE;) CLIRIO; KALLIERRO; LISTOR. See the word Clear.

CLEAVE; RHANU or RHUYGO; RHEGNUMI; FUNDO. Fundo is from the Celtic fe-yn-dau, it is in two; rhanu ſeems to be from ar-un, above one; as to the reſt ſee the following claſs.

CLEFT or A BREACH; RHWYG; RHEGMA or RHAKOS; SCISSURA. Rhwig is from ir-w-ag, the angry man's action; whence rhegma and rhakos; breach is from ab-rhwyg, from an angry man's action; cleave is from the Celtic ac-li-ave, the action of the ſaw with it.

CLOAK; COXL; XLAMYS; CHLAMYS. Coxl is from cau-uk-al, a covering above the upon, or upper covering; whence the reſt.

CLOATH; AMDANO; ENDUO; INDUO. Amdano is about him; whence enduo and induo; cloath is from cau-al-w-ith, it is a covering upon a man or animal.

CLOTH; GWISG or CARP; RAKOS or ETHES; VESTIS or PANNUS. Cloth is explained under the laſt claſs; pannus is from the Celtic pannu, to full; carp ſignifies a long garment, from cau-ar-p, a covering over the foot or lower part; whence rakos; gwiſg is from cau-w-îs-gau, man's covering above the lower covering, or the upper dreſs; whence ethes and veſtis.

CLOUDY; NIWLIOG or CYMYLOG; NEPHELOEDES or OMIXLOS; NEBULOSUS. Cloud is from cau-ol-id, it is ſhutting out the ſun or light; niwliog is from nifwl or niwl, a fog or cloud, which is compoſed of ni-ol, no ſun or light; whence nepheloedes and nebuloſus; cymylog is from cwmwl, a cloud, which is a compound of cau-am-ol, ſhutting about, or covering the ſun or light; whence omixlos.

CLUB; CLWB; KLABA; CLAVA. Theſe ſeem to be from ac-law-b, a thing acting in the hand, or from cau-lau-b, a thing cloſed in the hand.

CLUCK; CLWCIAN; KOKKASO; GLOCITOR. Theſe may be from the ſound.

CLUSTER or A BUNCH OF GRAPES; SWP; STAPHULE; RACEMUS. Swp is from is-up, above the lower, or a heap, from ſi-wp; ſtaphulé is from ſti-a-phe-al, it is a thing high; racemus is from ar-iſ-am-iu, it is about the lower; bunch is from b-yn-cau, a thing covering.

COAGULATE; CEULO or TYRRU; TURÒO; COAGULO. Coagulate is from the Celtic ceuog-laeth, ſhut or incloſed milk or liquid; whence alſo coagulo; ceulo is from ceuol-au, incloſed,

incloſed, ſhut or coagulated liquid; tyrru is from twr, an heap; whence tyrò.

COAT OF MAIL; LLURIG; LORIKION; LORICA. Llurig is from al-ur-ig, upon a fierce or angry man; whence lorica and lorikion; coat is from cau-it, it is a covering, and mail from ma-al, is great and powerful.

COBBLE; HASSIO; AKEOMAI; SARCIO. As to thoſe terms ſee Couple and Saw.

COCK; CEILIOG; ALEKTOR; GALLUS. Cock ſeems to be from ceiliog, which is a compound of galu-og, the great caller; and gallus is from the Celtic galu, to call; alektor is from alu, to call, ac action, and tor in tornis for ornis a bird in the Doric dialect, or from tor, and kaleo to call, tranſpoſed into alek; but it ſeems too abſurd to bring it from a-lectòr, a bed.

COCKLE; COCCOS; KOXLOS; COCHLEA. Whether this be the fiſh wherewith the Greeks and Phœnicians dyed the ſcarlet or not, the Celtic coccos ſeems to expreſs, the red or ſcarlet cheſt from cox-cau-ſi; and the other words the ſame from cox-cau-al, but they may ſignify nothing more than the covering of a water animal.

COFFIN; ARX; THEKA; THESA or ARKA. Arx is from ar-cau, to ſhut upon, the au being dropped, and the c converted into its auxiliary x, as is uſual in Celtic compoſitions in the forming of nouns; coffin is from the Celtic cau-in, to ſhut me within; or from cau-fewn, to ſhut in; arca is from arx; theka is from cau, to ſhut, with a th or theta, which are of the ſame ſignification.

COLD; OER; RIGOS; FRIGUS. Rigos is from r'-ux-iu, it is the upper parts; frigus is from fri-ux-iu, it is the higher country; cold is from ac-ol-id, it is from the ſun; oer is from o-ir, from the fire, or o-er from the water.

COLEWORT; CAUL; KAULOS; CAULIS. Theſe terms expreſs many things beſides colewort, as man's yard, the ſhaft of a pillar, a ſtalk or a ſtem, &c. wort is the ſame as herb, or from a root, from o-root; caul or cal is from ac-al, acting high or erecting; whence the reſt.

COLLAR; TENYN; DESMION or KEPHALEDESMION; CAPISTRUM or VINCTUS. Tenyn is from tynu-un, the drawing or leading one, but tynu is from ti-en, the fire or firmament property, which is to attract; collar is from ceuol-ar, ſhutting upon; capiſtrum is from caput-ſi-troi-am, it is to turn about the head; vinctus is from vincio, and deſmion from deſmeuo, to tye; kephaledeſmion is to

tye

tye about the head; ſee the ſeveral primitives in their places.

COLLECT; CASGLU; LEGO; COLLIGO. Caſglu is from cy-ys-ag-lu, the action of bringing a multitude together; colligo is from cy-oll-ag, bringing all together; whence collect; lego is from li-ag, acting a multitude; or perhaps from li-al-ag, acting upon a multitude.

COLOUR; LLIW; XLOA or ELEE; COLOR. Lliu is from il-iu, it is light; whence elee; xloa is from ux-il, the high light; color is from ux-ol-or, from the high light; whence colour.

COLT; EBOL; POLOS; PULLUS EQUINUS. Ebol, polas and the reſt are from ab, ap, and ac, the offſpring, and ful or mûl, a mule, the m, b and f exchanging in compoſition and inflection.

COLUMN; COLEN; KOLONE; COLUMEN. Colen is from ac-ol-en, acting or holding all up or high; or towards the firmament or ſky; whence the reſt.

COMBAT; CYNEN or YMLADD; AGONIA or HAMILLA; PUGNA. Ym-ladd is from am-ladd, for killing; whence hamilla; cynen is from cy-in-en, together upon heat or high; whence agonia; combat is from ac-am-be-at, an action for being at or beating.

COME; CYNYRXU; ERXOMAI; VENIO. Come is from cwm or cum, together; venio is from vi-in, me within; cynyrxu and erxomai are from cy-in-yr-ac, the action of coming in together.

COMMAND; ERXI; ARXO; IMPERO. Erchi is from arx-hai, the driving action of a chief; whence arxo; impero may be either from ym-peri, bidding, or from am-p-ir, high over the part; command is the ſame as come-and; but the moſt primitive ſenſe of the Celtic is from âr-ux, over the earth.

COMMISSERATE; TRYGARHAU; KATAXARISOMAI; MISEREOR. Trygarhau is from truy-garu-hai, the action of loving thoroughly; whence kataxariſomai; the other words ſignify to be miſerable together; but ſee Miſery.

COMMIT or DELIVER; TRADDODI; EPITREPO; TRADO or COMMITTO. Traddodi is from dra-dodi, to give over or from; whence trado; epitrepo is to turn from; committo is from ac-omitto, to ſend from; deliver may in its primary ſenſe come from de-le-ver, from the place of the water, or from de-le-over, from the place over, or over the water.

COMMODIOUS; CYMWYS or CYWIR; XRESTOS; COMMODUS. Cymwys is from cy-mwy-ſi, it is being more toge-

 ther;

ther; whence commodus and commodious; cywir is from cy-wir, true together; whence xreſtos.

COMMON; CYFFREDIN or CYNEFIN; KOINOS; COMMUNIS. Cyffredin is from cy-fro-idin, they are the country together; koinos and communis are from cy-oinos and unus, both ſignifying one together; whence common.

COMMOTE; CWM; KOME or ONGKOS; VICUS or VALLIS. Cwm is the parent of thoſe as well as many other words, as cum with, and com together, as uſed in compoſition, which alſo is a compound of ci-w-am, men together upon a ſpot; vicus is from vi-cum, dwelling together; vallis is from vi-al-le, living upon a place; kome and commot are from cwm; onkos is from un-cae, one city.

COMMUNION or PARTAKING; CYMUN; KOIMONIA; COMMUNIO. Theſe are from cwm-un, one together upon a ſpot, or living upon the ſame part or country; but the Greek ſeems to be from cwm and monos, alone.

COMPANION; CYDYMAITH; KOINONOS; COMES. Cyd-ymaith or ymdaith to go or journey together; comes is from cwm; koinonos is from koi-oinos, alone together; companion is from com-p-yn-iu, he is together in the ſame part or country.

COMPANY; CYMDEITHAS; KOINONIA or SYSITIA; SOCIETAS. Company is from com-pe-in, in the ſame part or country; cymdeithas is from cy-ymdaith, travelling together; ſyſitia and ſocietas are from ſy for cy, together, and aſteiotes and civitas a city; koinonia is from cy-oinos, alone together.

COMPARE; CYFFELYBU; SYMBALLO; COMPARO. Comparo and compare are from com-par, together alike or equal; cyffelib alike is from cy-fel, together like; ſymballo is from ſym for cym, together, and bal for fal, like.

COMPEL; CYMMELL; SUNELAUNO; COMPELLO. Cymmell, compel and compello are from the Celtic cym-pell, together far; pell inflecting into mell; ſunelauno is from ſun inſtead of cyn, together, and lainio to beat or drive.

COMPLAIN or BEWAIL; CWYNO or WYLO; KÒOKUO or OLOLUO; EJULO. Wylo is from w-yl-o, a man from the light, that is, from being ſerene, or ſêr-en, the firmament ſtars; whence ololuo, ejulo and bewail; cwyno is the ſame as axwin, a complaint, compounded of ox-w-in, a man in ox or woe; whence kòokuo; complain is from the Celtic cwyn, a complaint, and the Engliſh word plain, that is, a plain crying out.

COMPLY; HEDDYXU; SUNARESKO; COMPLACEO.

Theſe words come from the ſeveral prepoſitives ſun and com, and the particles xu and hedd, eſuxia and pax, ſignifying peace together.

CONCAVE or HOLLOW; CEUOL; KOILOS; CONCAVUS. Ceuol is from cau-ol, all ſhut or incloſed; whence koilos and hollow; concave is from con-cau, ſhut together; whence concave.

CONCEAL; CELU; KALUPTO; CELO. All theſe come from the Celtic cel, hidden or ſecret, compounded of ac-il, from the light; whence cell, a cell; cœlum, heaven; Celtic &c.

CONCORD; UNDEB or CYDGORDIATH; ENOSIS; UNITAS or CONCORDIA. Undeb is from un-tyb, one mind; whence unitas and enoſis; cydgordiath, concordia and concord are from cyd and con, together, and cordio, to tye.

CONCOURSE; YMGYRX; SYNTROXOS; CONCURSUS. Theſe are compoſed of ym, ſyn and con, ſignifying together, and cyrxu to force or drive, which alſo is a compound of ac-ir-ux, the action of the high fire or the ſun.

CONCUR; YMREDEG; SYNTREXO; CONCURRO. Theſe are from con, ym and ſyn, together; and curro, redeg and trexo, to run; which ſee.

CONDITION; CYFLWR; KLEROS; CONDITIO. Cyflwr is from cyfle-wr, a man's ſtate; whence kleros; conditio is from con and ditio, power; which is from dis, wealth, a compound of ti-ſi, it is poſſeſſion; whence condition.

CONDOLE; CYDDOLURIO; SYNALGEO; CONDOLEO. Cydddolurio is from cyd-dolur, grieving together; condole is from con-doleo of the ſame ſignification; whence the reſt.

CONFIDENCE; HYDR; HETOR; FIDUCIA. Hydr is from hyd-ar, to rely on, or to be upon at all lengths; whence hetor; fiducia is from fydd-uxa, the chiefeſt; whence confidentia and confidence; but ſee Faith.

CONFIRM, CORROBORATE or STRENGTHEN; CRYFHAU; KRATAIÒ; CORROBORO. All theſe come from cryf and ſtrong; which ſee.

CONFORM; FURFIO; DIAMORPHÒ; CONFORMO. Theſe are from the ſeveral prepoſitives, and furf, forma and morphe, a form.

CONGEAL; TRWXU or TYRRU; TURÒ; CONGELO. Tyrru is from twr, a heap; whence turò; trwxu is from twr-ux, an higher heap; congelo and congeal are from cau-in-ag-al, an action of ſhutting or cloſeing upon.

CONGER; CONGR; GONGGROS; CONGRUS. Theſe come from the Celtic congl, an angle, which ſee.

CONGLUTINATE; GLUDIO or CYSYLLTU; SUNKOLLAO; CONGLUTINO. Theſe come from con, or ſun, and glud, glue; except cyſylltu, which is from cy-ſi-ollt, they are all together.

CONGRUOUS; CYMESURUS; ARMODIOS; CONGRUUS. Cymeſurus is from cy-meſur, equal meaſure; armodios is from ar-modios, upon a meaſure; congruus is from con-guru, to run or drive together.

CONJOIN; CYDIO; SEUGNUO; CONJUNGO. Cydio is from cyd-iu, they are together; conjungo is from con-in-ag, and ſeugnuo from ſeu-ag-in, both ſignifying together in action.

CONNIVE; CAMMU; KAMINUO; CONNIVEO. Cammu is to bend; whence kaminuo; but llygad gamu is to bend the eye or to wink; connive and conniveo ſeem to be from camu-vi, to bend the ſight, or from cannu-vi, to ſee me.

CONSCIENCE; CYDWYBOD; SUNEIDOS; CONSCIENTIA. Cydwybod is from cyd-wybod, ſelf-knowledge; the other words are from ſun-ideo, and conſcio, to ſee or know together; but the Greek ſun is from the Celtic cyn.

CONSENT; CYDSYNIO; SUMPHROSUNE; CONSENSUS. Cydſynio is from cyd-ſi-in, being together upon a ſound; whence conſenſus and conſent; ſumphroſune is from ſum-phren-ſi, they are of one mind.

CONSIST; SEFYLL; EPHISTEMI; CONSISTO. Theſe ſignify to ſtand together.

CONSONANT; CYSSON; SUNPHONOS or EUEXOS; CONSONANS. Theſe are compoſed of the ſeveral prepoſitions ſignifying together, alike or equal, and ſwn, ſound, and phone, a voice; except euexos, which is from eu-exos, a good or bold echo.

CONSTITUTE or APPOINT; TREFNU or SEFYDLU; APHORISO or KATHISTEMI; CONSTITUTO. Theſe ſignify to ſtand together; but ſee the ſeveral component parts.

CONSUME; DIFETHA or YSU; ETHIO; CONSUMO. Difetha is from di-ef-aeth, it is gone to nothing; yſu is from îs-iu, it is leſs; whence ethio; conſumo and conſume are from ac-in-ſum, acting upon the ſum.

CONTEND; YMEGNIO; EGONISOMAI; CONTENDO. Ymegnio is from ym-egni, for force; whence egoniſomai; contend and contendo are from con-tendo, to ſtrive together; which tendo is from the Celtic tynu-id, it is drawing or pulling.

CONTINUAL; DIGYFWNG; DIENEKES; CONTINUUS. Digyfwng is from the privative di, and cyfwng, ſeparation; dienekes

dienekes is of the ſame ſignification; continuus ſeems to be from the Celtic cytuno, to unite together, compoſed of cyd-uno, one together; whence continual.

CONTRACT; CYDGASGLU; SUNELKO; CONTRAHO. Cydgaſglu is from cyd-gaſglu, to collect or bring together; whence ſynelko; contraho and contract are from con-traho, to draw together.

CONTUMELY or REPROACH; ENLLIB; LOBE; CONTUMELIA. Enllib ſeems to come from llibin, a ſoft or ſappy perſon by tranſpoſition; whence lobe; contumelia is from con and temno, to deſpiſe; whence contumely. See Reproach.

CONVENE or MEET TOGETHER; CYHOEDDI or CYFARFOD; KUREO or KATHEKO; CONVENIO. Convenio is from con-venio, to come together; whence convene; ſee Come; meet is from am-it, it is upon the about or the ſpot; cyfarfod is from cyfar-fod, to be near; or in a more primitive ſenſe it may be defined from cy-ef-âr-fod, living together upon the ſame ground; whence kureo; cyhoeddi is from cy-hai-id, it is the action of driving or drawing together; whence katheko.

CONVERSE; CYDTROI; DIATRIBO; CONVERSOR. Cydtroi is from cyd-troi, to turn together; whence the reſt, varying only in the prepoſitive particles; but ſee the word Turn.

CONVEY; CYWAN; KOMISO; PORTO or VEHO. Veho is from ve-hai, it is action; porto is from portus; ſee Import, Carry, &c. where the words convey, cywan and komiſo are alſo explained.

COOMB; CWM; KOME or ONGKOS; CUMULUS or ACERVUS. Though theſe words are commonly made uſe of as expreſſions for a dead heap, yet in their primary ſenſe they ſignify a city or an incloſed place, in which mankind had their dwellings, as coomb from cau-w-am, is a ſhut or an incloſure about a man; cwm is the ſame; ſo are kome, ongkos and cumulus; acervus is from a-cau-ar-vi, the ſhut or incloſure upon the dwelling.

COPULATION; CYDIAD; SYNDESIS; COPULATIO. Cydiad is a ſubſtantive formed of cy-id, they are together; whence ſyndeſis; copulatio and copulation are defined under the word Couple.

CORD; CORTYN; XORDE; CHORDA. Cortyn is from cau-'r-tyn, to ſhut or tye the draught; whence the reſt.

CORN; YD; SITOS; FRUGES or SEGES. Corn is from côr-ni, our food; yd is from id, it exiſts, and ſignifies exiſtence or ſubſiſtence; whence ſitos; ſeges is from ſi-ag-ge, it is from

the earth or growth; fruges is from fri-ag-ge, the growth of the country.

CORNEL or ANGLE; CONGL; ANGKULOS or GLOXIN; ANGULUS or UNCUS. Uncus is from yn-cau, ſhutting in or narrow; angulus is from yn-cau-le, the place ſhutting in; congl is from cau-ing-le, a place ſhutting narrow or ſtreight; whence the reſt; but ing is alſo compounded of in-cau, ſhutting in.

CORP or DEAD BODY; CORF; XROOS; CORPUS. Corf is from cau-wr-ef, it is man's cheſt; xroos is from cau-r'-w, the man's cheſt; corpus and corp are the ſame as the Celtic; and hence the Celtic cor, food.

CORRECT; CERYDDU; KATEGOREO; CORRIGO. Thoſe words ſeem to come from the Celtic word cyro, to beat; which is from ac-ar-w, an action upon a man or animal.

CORRUPT; LLYGRU; ALOXREO; CORRUMPO. Llygru is from lle-gôr, the place of corruption; whence aloxreo; corrumpo and corrupt are from gôr-am-p, corruption about the part; gôr in a ſecondary ſenſe ſignifies a rottenneſs like that of addle eggs, but primarily nothing more than a gathering upon, from cau-ar.

CORRUPTION; GÔR; IXOR; PUS or SANGUIS, CRUDUS. Theſe words are explained under the laſt preceding claſs; and ſomewhat farther under the word Achor.

COTTAGE; CABAN; STEGE; CASA. Caban is from cau-ben, a ſhut or covered top, benig probably the firſt kind of dwellings; ſtege is from ſi-ti-cau, it is a covered houſe; whence alſo cottage; caſa is from cau-ſi, it is covered.

COVER or APPEAR FAIR; TEG; STEGO; TEGO. Cover is from cau-over, ſhut over; teg is from t-cau, the covering at T, or the horizon; whence the reſt.

COVER, SHUT, or INCLOSE; CAU or TOI; STEGO; TEGO. Theſe are explained under the laſt preceding claſs, and under the words Shut, Incloſe, Thatch, &c.

COVET, WANT or DESIRE; XWENYXU; GLIXOMAI; CUPIO. Covet and cupio will be explained under the following claſs, and the reſt under the words Want and Deſire.

COVETOUS; CYBYDDUS; KIMBIX; CUPIDUS. Cybyddus is from cybydd, a covetuous man, which is from cybyd, the world or life together, or a hoarder; whence all the reſt, there being no other difference than what happened from the inflection of the conſonants.

COUGH; PESYX; BEX; TUSSIS. Peſyx is from ap-es-yx, from low up; bex is the ſame; tuſſis is either from the ſound

ſound of coughing, or a corrupt term from peſyx; cough is from ac-off, acting off.

COUGH; PESYXU; PSYXO; TUSSIO. Theſe are explained under the laſt preceding claſs.

COUNTRY or REGION; BRO, GWLAD or CYRREU; PATRIS, XORA or KLIMA; RUS, REGIO or PATRIA. Country is from cau-in-tir, the land incloſed; region and regio are from âr-cau-in, the earth incloſed; bro is from bi-âr, the living or dwelling part of the earth; gwlad is from cau-le-id, it is an inclo.ed place, or a part poſſeſſed; of the ſame ſignification is klima, from cau-le-am; cyrreu is from cwr, a border, which ſee; patris is from peth-tir, part of a country; xora is from cwr; rus is from âr-iu, it is the country.

COUNTRYMAN or HUSBANDMAN; GWLADWR; GEORGOS; AGRICOLA or RUSTICUS. Theſe are explained under the foregoing claſs, ur and man being added thereto.

COUNSEL or ADVICE; PWYLL; BOULE; CONSILIUM. Pwyll is from ap-wyl, from the ſun or light; boule is from ap-oule, from the ſun or light; conſilium and counſel are from con-ſi-il-iu, it is ſeeing light together; advice, from ad-vi-ſi, is to ſee to it.

COUPLE or COPULATE; CYDIO; SYNDEO; COPULO. Cydio is from cyd-iu, it is together; whence ſyndeo; the other words from co-p-al, ſignify to be together with the part erected.

COUSEN; CAR; EKUROS; AFFINIS or SOCER. Car is from caru to love, w hich ſee; ekuros is from e-kar, the couzen; ſocer is from ſo, for co, together, and car, a couſen; couſen is from co-ſi-en, he is one of us; affinis is from af-fin, bordering together.

COURTEOUS; CYWEITHAS; KOSMIOS; COMIS. Cyweithas is from cy-w-aith, men going together; courteous is from cy-wir-idiu, they are men together; comis is the ſame as comes a companion, and compoſed of co-mi-ſi, he is together with me; as koſmios is from ko-ſi-mi, of the ſame meaning.

COW; BIWX; BOUS; VACCA. Cow is from ux-w; biwx is from bi-ux; bous is from bi-ux, and vacca from vi-ux, all ſignifying a higher or ſuperior kind of animal, there being three ſorts thereof, viz. the bi-ox, or the filthy kind; the bi-ux, or a ſuperior or higher kind, and the bi-w, the admirable kind, or human kind.

COWHOUSE; BEUDY; BOUSTASION; BOSTAR. Beudy is from biu-dy, an animal's houſe; bouſtaſion is from bous-ti-ſi-yn, it is the houſe the cow or cattle are within; boſtar is from bos-to-ar, a covering upon the ox or other animal; cow-

houſe needs no explanation, beſides what may be met with under the component parts thereof.

CRACK; AGENU; DIAXISO; SCINDO. Agenu is from ag-in-iu, it is acting into or within; ſcindo is from ſi-ac-yntho, it is acting within, or into it; crack is from ac-r'-hac, the action of a cut; diaxiſo is from dia-xiſis, nigh a cut.

CRAFT; DIXELL; TEXNE; ARS. Dixell and Texne are explained under the word Art; ars probably comes from the Greek term ares, iron, the making and fabricating of which being probably the firſt art; but ſee Iron; craft ſeems to be compoſed of ac-ar-ef-it, it is acting upon a thing.

CRANE; GARAN; GERANOS; GRUS. Garan is from gar-un, the ſhank one; whence the reſt; and gar is from ag-ar, acting upon.

CREAM; HYFAN; APHROS; APHROGALA. Aphros is a froth or ſcum; aphrogala is from aphro-gala, the froth of milk; cream is from cau-ar-am, a covering over a thing; hyfan is from hy-fan, the upper part; and aphros in a more primary ſenſe ſignifies a thing high upon a lower, from a-p-hi-ar-is.

CREATE; CREU; KTISO or KREO; CREO. Creu is from ac-âr-iu, it is an action upon dead earth or matter; whence kreo, creo and create; ktiſo is from ac-ti-ſi, it is an action upon property; and tho' the Greek term kreo has been commonly uſed as an expreſſion for ruling or governing, it can bear that meaning only in a ſecondary ſenſe, viz. as ruling is an action upon property.

CREEK; CRECIAN; KREKO; CREPO. Crepo is from cri-p, a crying thing; the other words ſeem to come from cri-ac, a crying action, or from ac-r'-ac, acting the action, ac, action, being formed from the ſound of a thing cracking.

CREEP; CROPIAN; ERPO; SERPO. Erpo is from ar-p, upon the part or feet; whence ſerpo and creep; or they may all come from cropian; which is from crop-in, upon the belly.

CRICKET; CRICCIAD; KRANGE; TETTIGONIA. Theſe are from the ſound, or from the Celtic crecian to crack.

CHRONICLE; CRONICL; XRONICA; CHRONICA. Theſe are from xronos, time, which is from the celtic crwn-al, upon the round or time.

CROOKED or CROOKBACKED; CRYTHOG; KYRTOS; GIBBER. See the next.

CROOKED; GWYR; GYROS; CURVUS. Curvus is from cau-ar-ve, to ſhut or incloſe upon it, or to bend; gwyr is from ag-o-ir, an action downwards; whence the reſt.

CROSS;

CROSS; CRÔG; STAUROS; CRUX. Crôg is from cau-ar-ûx, to ſhut or fix high; whence crux and croſs; ſtauros is from ſta-ar-ux, to put or fix upon high.

CROWN OF THE HEAD or SKULL; CRUAN; KRAON; CRANIUM. Cruan the primitive word is from cau-ar-en, an incloſure ſhut or covering on the higheſt end; from whence all the reſt; except ſkull; which is from ys-cau-al, the high or top ſhut or covering.

CROWN; CORON; KORONE; CORONA. Theſe are from the Celtic crwn; which ſee.

CRUEL; CREULON; XALEPOS; SÆVUS. Creulon is from ac-ir-al-yn, the action of the higheſt fire or heat within; whence cruel and xalepos; ſævus ſeems to be from ſi-w-vis, an animal ſounding force, that is roaring, ſnarling, &c. or a violent forcible animal.

CRUM; BRUSION; PSIXION; MICA. Bruſion is from briwo, in the next claſs, and ſi-un, it is one; hence pſixion; crum is from ac-ar-am, acting or throwing about; mica is from micws or bicws, crumbled bread. See Bread.

CRUMBLE or TEAR; TORRI, BRIWO or BRIFO; TRIBO or THRAUO; TERO or FRIO. Torri is from twr-or, from the heap, or tûr-or, from the earth or matter; hence tear, tribo, thrauo, and tero; briwo or brifo are from bri-ef-ô, or bri-w-o, he is from the high ground; whence frio; crumble is from crum, in the laſt claſs.

CRUST; CRWST; OSTRACON; CRUSTÆ. Crwſt is from cau-ar-iſto, a ſhut or covering upon the lower or under ſtrata; whence the reſt.

CRY, LIKE A CHILD; CYNIXIO; KNUSOMAI; VAGIO. Cry is from the Celtic cri, a cry, which is a compound of ac-îr, an angry action; vagio is from ve-igio, he is angry; cynixio is from ac-yn-ig-iu, it is an angry action, from digio, to be angry, or dîg, anger; hence comes knuſomai.

CRY OUT, or CALL ALOUD; LLEISIO; KLASO or LAKISO; CLAMO. All theſe as well as the next claſs of words come from the Celtic primitives, llais, voice, cri, cry and galw to call.

CRY; CRIO; KRASO; CLAMO. See the two next preceding claſs of words.

CUB or WHELP; CENAU; KUNIDION; CATULUS. Cub comes from ci-ab, from a dog; cenau is a compound of ci-an-iu, it is a little dog; kunidion comes from cian-idiu, it is a little dog; catulus is compoſed of the Celtic ci-y-tylu, the little family or houſhold dog.

CUCKOW; CÔG or CWCW; KOKKUX; COCCYX. Theſe words

words ſeem to be derived from the ſound of the bird; but the Greeks and Romans here, as well as in moſt other caſes, have deſerted the true original ſignification of words for the ſake of a termination or a more pleaſing ſound.

CUP; CWPAN; KUPE or KUPELLON; CUPPA or CALIX. Cwpan is a compound of cau-pe-un, to ſhut or put a thing in; the reſt ſeem to be imperfect dialects thereof, except calix, which comes from cau-al-auc, a ſhut or cover upon a liquid.

CURABLE; JAXAUOL; IASIMOS; SANABILIS. Jaxauol and iacimos come from the Celtic iax, well; ſanabilis is from ſanus, ſound or well; ſanus is from ſonus, a ſound, that is, the ſound of an uncracked veſſel; curable is from cyro, to beat or cure; which ſee.

CURL; CRYX; GRUPOS; CRISPUS. See the next claſs of words.

CURLED HEAD; PENGRYX; OULOTHRIX; CRISPUS CAPITE. Pengryx comes from pen-cryx, a curled head, and cryx is a compound of cau-ar-cau, a ſhut or cloſure upon an incloſure; whence the reſt of thoſe words ſeem to be derived; as curle from cau-ar-al, ſhut upon another.

CURL; CRYXU, KERXO; CRISPO. See the laſt foregoing claſs of words.

CUSTOM or MANNER; MOES; MESON; MOS or MODUS. Moes is from am-oes, the age or life about us; ſee Age; hence meſon, mos and modus; manner is from mannor; cuſtom is from cy-ſt am, what always ſtood about.

CUSTOM or PORT CHARGES; PORTHARIAN; PORTHMEION; PORTORIUM. Porth or port is from p-or-ti, a thing from the part poſſeſſed; portharian, porthmeion, and portorium are from porth-arian, the port ſilver or money; or porthmeion may be from porth-mewn, the getting into port; ſee the laſt claſs as to cuſtom.

CUT or FLAW; FLAW or HAC; PHLOIOS or XISIS; SECAMENTUM or FISSUS. Theſe words, tho' uſed promiſcuouſly, ſeem to have different ſignifications; as hac, xiſis and fiſſus, an opening like a crack; flaw and floios, a cut like a ſlit or ſlice almoſt broke off; but ſecamentum ſeems to ſignify a ſlice cut off, or a ſcantling, from ſeco to cut, and the Celtic word maint, much or ſubſtantial; cut is from ac-it, it is from; hac is from hai-ac, acting from.

CUTTING; RHWYGIAD; RHOGME; SCISSURA. See cutting under the word Cut; ſciſſura is from ſi-hac-îs-ir, it is a cut low into; the Celtic and Greek terms are from r'-w-ig, the angry man who rants, tears, and cuts.

CUT or HURT; BRIFO; PRIO; SECO. Cut comes from the Celtic hac, a cut, as does ſeco; hurt is from hy-âr-it, it is high ground, which is rough; brifo is from bri-ef-iu, it is the high country or rough; whence prio.

D.

DANCE, BALL or PLAY; XWARE; XOREAI; CHOREA. Dance is from id-en-îs, it is up and down; ball and play are from the Celtic pela, to play with a ball; the other words are from ux-ar-hai, high or merry upon action. xore

DARKEN; TYWYLLU; ELUGISO; TENEBRESCO. See the next word.

DARKNESS; TYWYLLWX; AXLUS or LUGE; TENEBRÆ or CALIGO. As to the Engliſh, Greek and Celtic terms ſee the word Dim; caligo is from cau-il-ag, ſhutting light from; tenebræ ſeems to be from di-en-bri, from the high country or firmament.

DART, alſo a FALCON; DART or HOBEL; OBELON; TELUM. Dart ſeems to come from the Celtic taro, to ſtrike; hobel is from hi-ob-al, bold from the height; of the ſame ſignification are the reſt.

DAWN or BREAK OF DAY; BOREDYDD; PERIORTHRON; DILUCULUM. Boredydd is from b-oera-dydd, the coldeſt part of the day; whence periorthron; dawn is from day-in, the day in; diluculum ſignifies it is a little light, from id it is, and luceo to ſhine, which is from il-ac, the action of light.

DAY; DYDD; DAOS; DIES. Dydd is either from di-di, without darkneſs, or from id-id, it is ſeeing; whence the reſt.

DEAD; MARW; MOROS; MORTUUS. Dead is from di-id, without being or exiſtence; marw is from mae-âr-w, he is an earth man or duſt; whence the reſt; or marw may come from m-ar-w, ſilence or death upon man or animal, the letter m being frequently uſed as an expreſſion for ſilence, dumbneſs, death, &c.

DEAFNESS; BYDDARWX; KOPHOSIS; SURDITAS. Byddarwx is from byddar, deaf, which is a compound of bi-ddaear, a clod life; deaf is from di-fi, without life; kophoſis is from cau-phi, to ſhut in life; ſurdus is from the Celtic ſwrth, ſluggiſh or blockiſh.

DEAR; CAREDIG; KARIEIS; CHARUS. Caredig is from

defend and defendo are from the Celtic ti-fin-to, covering the borders of the poſſeſſions.

DEFINE or FINISH; GORPHEN; KATHERISO; DEFINIO. Gorffen is from gor-phen, upon the end; katheriſo is from katha-oros, like as the end; finiſh is from fin-iſh, it is the end; define and definio are from id-fin, it is the end; but the term fin was formed by the inflection of the Celtic min, an edge, the outſide or the border; whence alſo the Latin words finis and terminus.

DEFORMED; GWRTHUN; AMORPHOS; DEFORMIS. Deformis and deformed are from di-forma, without form; gwrthun is from gwr-thu-yn, upon a black man; amorphos is from am-wr-phos, the covering of a black man; and phaos is from the Celtic phi-os, from ſight.

DEITY; DIUDOD; THEIOTES; NUMEN. Diudod is from di-w-id, he is the dark or obſcure being; whence the Greek and Engliſh terms; numen is either from ni-w-m-en, the great unſeen divine being; or from en-m-n, the great one in heaven.

DELAY; AROS; MONE; MORA. Aros is from ar-os, upon the from; mora is from am-or, for being from; mone ſhould be more; delay is from di-al-y, the without being upon.

DELICATE; BLYSIG; OPALOS; DELICATUS. Blyſig is from ab-il-îs-ag, from the action of the ſun below, which is to ripen, ſweeten, &c. opalos is from op-al-o-ſi, it is from the high o or the ſun; delicatus and delicate are from id-al-ac, it is the action of the ſun.

DELIGHT; DIFYRWX; TRUPHE; DELICIÆ. Difyrwx is from id-fyr-ac, it is a ſhort action; whence truphe; deliciæ and delicate are from id-al-ac, or ti, it is an high action or property.

DELIGHT or PLEASANTNESS; DIGRIFWX; DEUKOS; DULCEDO. See Delight.

DELIGHT, PLAY, REJOICE or be GLAD; DIFYRU or XWARAU; XAIRO or EUPHRAINO; LÆTOR, LUDO, GAUDEO or DELECTO. Theſe are explained under the words Dance and Delight.

DELUDE; GWATWAR; ATHURO; DELUDO. Deludo and delude are from the privative di, and ludo to play; gwatwar is from gwad-xwar, a denial of playing; whence athuro.

DEMAND; DYMUO; DEOMAI; REQUIRO. Requiro is from re-quæro, to ſeek back; dymuno is id-am-uno, it is for uniting or making an end; whence the reſt.

DEN;

DEN; FAU; PHOLEOS or TAPHOS; FOVEA. Fau is from fo-w, a flight of animals; fovea is from fovi the flight of animals; pholeos is from pho-le-w, the flying place of animals; taphos is from tu-pho, the houſe of flight; den is from di-in, the dark inn. It may be here remarked that the w is an auxiliary of the u.

DENSE or THICK; TEW; THAMES; CREBER. Tew in its moſt primitive ſenſe is from tu-w, man's habitation, which at firſt was probably a thicket; the Engliſh word thick ſeems to be from tewax, the comparative degree of tew, as the Greek thames does from the ſuperlative tewa, with the addition of the verb ſi, ſignifying it is; whence denſe.

DENT or TOOTH; DANT; ODOUS; DENS. Dant ſeems to come from di-untho, a diviſion therein; whence the reſt; as appears clearer from the inflection of the Greek and Latin terms.

DENY; NACAU; ARNEOMAI; NEGO. Nacau is from ni-ac, a negative action; whence nego; deny is from id-ni, it is a negative; arneomai is from yr-ni-mae, it is the negative.

DEPLORE; GALARU; KLAIO; PLORO. Galaru is from ag-al-ir, an action of a high call; klaio is from ac-al, a calling action; ploro and deplore are from p-alar, a high calling thing; or galaru in a ſecondary ſenſe may be from galar-w, a man's cry or call.

DEPRECIATE, DESPISE or DEPRESS; DIBRISIO; ATHERISO; DEPRETIO or SPERNO. Dibriſio is from di-bris, without a price; whence depreciate and depreſs; deſpiſe is from di-y-p-ſi, it is from the lower part, as the Celtic term in its primary ſenſe may be from di-bri-îs, from the lower ground, which is the moſt valuable; and atheriſo may be thus derived from a-tir-îs, from the lower ground; and ſperno from îs-p-âr-ni, not of the lower part of the country.

DEPRIVE or DISPOSSESS; DIFEDDU; TETAO; PRIVO. Theſe are explained under the word Diſpoſſeſs, except privo, which is from bri-ve-o, from his own country; and difeddu, which is from di-fydd, without livelihood or ſubſtance.

DEPUTE or NAME; HENWI; OIMAI; NOMINO. Depute is to put for; and the other words are explained under the word Name.

DESCEND; DISGIN; KATABAINO; DESCENDO. Diſgin is from id-îs-ag-en, it is low from high; whence deſcend and deſcendo; katabaino is from kata-baino, to go back.

DESERTED; DIFEITHLID; APOLEIPHTHEIS; DESERTUS. Difeithlid is from di-faeth-le-id, it is an uncultivated place; whence apoleiptheis; deſertus and deſert are from diſero, unſown; faeth is from maeth nurſeing, by inflection, and

and maeth is a compound of ma-au-ith, it is the milk mother or nurſe.

DESIGN or GUESS; AMCANU; SEMEIOMAI; DESTINO. Am-ac-in, for acting within; ſemeiomai is from ſi-am-mae, it is for ſeeing; deſign is from id-ſi-ag-in, it is ſeeing an action within; deſtino is from id-ſi-ti-in, it is a ſeeing property within; gueſs is from ag-y-ſi, the action of ſeeing.

DESIRE or PRAYER; DEISYF; DEESIS; DEPRECATIO or DESIDERIUM. Deiſyf is from id-ſaf, it is the loweſt; deſiderium is from id-iſder, it is the lower part; whence deeſis and deſire; pray is from the Celtic parhai, to laſt; deprecatio is from id-p-ar-ac, it is a thing upon action.

DESIRE; DYMUNO; EPITHUMEO; DESIDERO. Dimuno is from id-am-uno, it is for uniting; epithumeo is from epi-thumeo, of one mind.

DESIST; GORPHWYS or PEIDIO; APHISTAMAI; DESISTO. The Greek and Latin terms ſignify to ſtand from; peidio is from ap-idiu, it is from; gorphwys is from gor-pwys, a weight upon or reſting.

DESTROY; ANRHEITHIO; ANAIREO; PERIMO or DESTRUO. Deſtruo and deſtroy are from the privative di, and ſtruo to build; anaireo is from the privative or negative an, and aireo to lift or raiſe up; anrheithio is from the privative an and rhaith action, which is a compound of r'-hai-ith, it is the action, ith being from id by inflection; whence rhaith came to be a Celtic expreſſion for law, and from thence cy-fraith or cy-ef-rhaith, it is equal action.

DETEST; YMWRTHOD; APOMARTUREO; DETESTOR. Amwrthod is from am-wrthod, for refuſing; the other words ſignify not witneſſing.

DEW; ARIEN or GWLITH; ERSE; ROS. Gwlith is from ag-al-au-ith, it is from the high water; arien is from r'-au-en, the high water or the firmament water; erſe and ros are from r'-au-ſi, it is water; dew is from id-au, it is water.

DEXTROUS; DEHAUIG; DEXIOS; DEXTER. Dehauig is the ſouth ſide, from dehau, the ſouth; which is a compound of ti-haul, the ſun ſide; the other words are from ti-uxa-ſi, it is the upper poſſeſſions; and id-uxa-ter, it is the upper country. See the word South.

DIALECT; DADLAWD; DIALEKTIKE; DIALECTICA. Theſe ſignify various reading and diſcourſing in the ſame language, peculiar to different countries; alſo the art of logick.

DIE or DYE; DÎS; KUBOS; TESSERA. Dîs in the plural diſiau is from di-îs, without a lower; dye is from di-i, without a high; teſſera is from di-iſa-ar, without a loweſt upon;

on; kubos is from cy-be-ſi, they are equal parts. Here may be obſerved what has frequently occurred in the courſe of this work, a wilful perverſion of the mother tongue, in order to quit their true origin, and to aſſume another ſuperior to that of their real founders, with whom they were in a kind of civil war, as between the lower houſe of Ion, which were the Greeks, and the upper, who were the Phrygians or Trojans, and between the Romans and the Gauls, Germans and Britons.

DIFFER or QUARREL; AMRAFAELIO; ANABALLO; DIFFERO. Amrafaelio is from am-rhyfel, for war; quarrel is from ac-war-al, an action upon war; anaballo is from ana-ballo, to caſt by; differo and differ is from di-fero, without bringing to.

DIG or DELVE; PALU, CLODDIO or CEIBIO; SKALLO; PHALEO, GLAPHO or KEPAO; FODIO. Palu is from p-al-iu, it is raiſing up a thing; whence phaleo; glapho is from âg-al-ph, an action of raiſing up a thing; ceibio and kepaō are from the Celtic word caib, a mattock; which is a compound of ac-yb, acting or riſing up; dig is from id-ag, it is an action, it being perhaps one of the firſt actions; the reſt of thoſe words will be explained under Ditch.

DIKE or DITCH; CLAWDD or FOES; LAKKOS; LAMNA or FOSSA. See Hedge, Dig, Ditch and Foſs, where thoſe words are explained; and it may be here farther obſerved, that clawdd is from cau-al-id, is is an high incloſure; whence lakkos; foes is from ſi-o-ſi, it is out of ſight; dike is from id-cau, it is an incloſure.

DILATE; LLEDU; PLATUNO; DILATO. Lledu is from le-du, a dark or obſcure place; whence the reſt; only platuno is from p-le-du-in, in a dark part of a place.

DILIGENT; DYFAL; EPIMELES; DILIGENS. Dyfal is from di-fael, without fail; whence epimeles, with the addition of epi and changing the f into m, when joined in compoſition according to Celtic rules; diligent and diligens are from the Celtic dilis-ag-ynt, they are certain upon action.

DIM or DARK; TYWYLL; LUGAIOS or AXLUOESIS; TENEBROSUS or CALIGINOSUS. Ti-wyll is from di-wyl, without ſun or light; dim is from the Celtic di-am, dark about; dark is from di-ir-ux, without the high fire or light; the Greek words were formed by a tranſpoſition of the Celtic liuyx, light; as to the Latin terms ſee Darkneſs.

DIP, BATH or WASH; TROXI; XROSO; TINGO. Theſe are explained under the words Bath, Tinge, and Waſh.

DIRE; ARUTHR; EPARATES; DIRUS. Dire and dirus

 are

are from de-ir-ui, it is from the fire; aruthr is from or-ith-ir, it is from the fire; eparates is from ep-ir-it, it is from the fire.

DIRECT; TYWYSO; TITUSKOMAI; DIRIGO. Dirigo and direct are from id-ar-ag, it it acting upon; tywyfo is from ty-w-is, lord or poſſeſſor of the lower man; whence tituſkomai.

DIRGE or MOURNING; GODWRF; ODYRMOS; LUCTUS. Godwrf is from go-dwrf, ſome noiſe; whence odyrmos; luctus is from alu-ux-it, it is a high calling or noiſe; dirge is from id-ir-ag. it is a high action; ſee Dire; mourning is from mourn-eng, to mourn greatly.

DIRK or DARK; DU or TYWYLL; AXLUOESIS; CALIGINOSUS or ATER. Du is from the privative di, ſignifying the privation of light; tywyl is from di-wyl, no light; axluoeſis is from ac-lui-ſi, it is from the light; caliginoſus is from ac-lui-ig-en-o-ſi, it is from the action of the light of the firmament; dark is from id-ir-ac, it is from the light; ater is from a-it-ir, it is from the light; dirk is from id-ir-ac, it is from the light.

DIRT; BAW; BORBOROS; STERCUS. Baw is from ab-w, from an animal; borboros is from baw-'r-baw, the dirt of dirt; ſtercus is defined under Dung; dirt is from di-âr-it, it is dark or black earth.

DIRTY; BYDR; RUPAROS; SORDIDUS. Bydr is from b-hyd-âr, a thing along the ground; ruparos is from r'-p-âr, the thing upon the ground; ſordidus is from îs-âr-di-idiu, it is the dark low ground.

DISCERN; CANFOD; KRINO; CERNO. Canfod is from ac-in-ſi-id, it is an action of ſeeing within; cerno and the reſt may be either from ac-r'-in, the action within, or from ſi-'r-in, the ſeeing within.

DISCOURSE; XWEDL; KOINOLOGIA; COLLOQUIUM. Diſcourſe is from id-ci-ac-ar-ſi, it is a joint action upon ſound; xwedl is from cy-dadl, a joint diſpute, or a talk together; as to the reſt ſee the word Speak, where they are explained, but the particle co is prefixed to this term, ſignifying together.

DISEASED or MAIMED; ANAVYS; NOSOS; INSANUS or MORBUS. Anavys is from the privative an-vy-ſi, it is a privative, want or decay of life; noſos is from ne-ſoos, no life or health; inſanus is from ni-ſanus, unſound; morbus is from am-or-biu, for out of life, or from mor-biu, a mortifying or dying life; maim is from ma-am, for or about dying; diſeaſe is from the privative dis and eaſe.

DISGRACE; ANMHARX; AIXUNE; DEDECUS. Anm-

harx

harx is from an-parx, without honour or grace; disgrace is from the privative dis and grace; aixune is from a-uxa-un, from being the highest or upper one; dedecus is from di-decus, without honour or ornament.

DISH; DISGL; DISKOS; DISCUS. Disgl is from id-îsu-gau-al, it is the eating covering or vessel; whence the rest.

DISJOIN; DADGYSYLLTU or ANGHYDFOD; DIASEUGNUMI; DISJUNGO. Dadgysylltu is from di-ad-gy-sy-ollt, without seeing or being altogether; anghydfod is from an-gyd-fod, without abideing together; diaseugnumi is from the privative di and seugnumi, to join; whence disjungo and disjoin. See Join.

DISPOSSESS or DEPRIVE; DIFEDDU; TETAO; DEPRIVO or DETRUDO. Difeddu is from di-feddu to dispossess or without possession; dispossess is the same; tetao is from di-tu, without possession; detrudo is from di-tir-id, it is without possession; deprivo is from di-bri-ve, he is without country; whence deprive.

DISPUTE; DADLAU; DIALEGOMAI; DISPUTO. Dadlau is from di-ad-al-au, an action without leaving off or ceasing to speak or talk; dialegomai is from dia-lego, to speak different; disputo and dispute are from dis-puto, to think different.

DISSEMBLING or IRONY; YMDDIEITHRAD; EIRONEIA; DISSIMULATIO. The Latin and English words are from id-simulo, it is to liken; ymddieithrad is from ymddieithr, to enstrange; irony and eironeia are from eiro-ni, a negative speaking, or in a more primary sense from yr-o-en-ni, not the sun or firmament light, that is, not clear. See the component parts of these words in their places.

DISTAFF; COGAIL; KONGKALOS or KALON; COLUS. Cogail is from co-ag-al, the acting together or winding upon; kalon is from cau-al-un, the winding upon one; colus is from cau-al-iu, it is the winding upon; kongkalos is from cau-in-cau-al, covering upon a covering; distaff is from di-staff, the darkened staff.

DISTILL; DISTELLU; STALASO; STILLO. Distellu is from id-îst-âl-au, it is from or falls from the high or standing water, or the sea, whence the rest.

DISTURB; TERFYSGU; TARASO; TURBO. Turbo is from turba, and taraso, from taraxe, both signifying a multitude, which is compounded of the Celtic tur-bi, a living heap; disturb is from disturbo; terfysgu is from tur-fi-si-ag, the acting sound, or the noise of a living heap.

DITCH or FENCE; FOES or CLAWDD; TAPHROS or

LAKKOS; FOSSA or LAMNA. Fôs and foſſa are from fi-os, from view or ſight; fence is from fi-hence, view hence; ditch is from di-ſi-it, it is unſeen; claud is from cau-le-id, it is an incloſure, or a place ſhut; lakkos is from le-cau, a place ſhut, or an incloſure; taphros is from tir-phôs, incloſed poſſeſſions; lamna is from le-am, a place about or ſurrounded.

DIVERS; NEILLTUOL; ALLOIOS; DIVERSUS. Neilltuol is from naill-tu-al, upon the contrary ſide; alloios is from allos, another; diverſus and divers are from ti-verſus, the ſide againſt.

DIVEL or DEVIL; DIAWL; DIABOLOS; DIABOLUS. Diawl ſeems to be from di-ol, a being from the light; whence the reſt; but diafal, another Celtic term for the devil, ſeems to ſignify ſatan, it being compounded of di-afal, the apple god.

DIVIDE; RHANU; DIAIREO; DIVIDO. Divido and divide are from di-vid, without being ſeen; that is, ſmall; rhanu is from âr-en-iu, it is from the earth to the ſky; diareo is from tua-ir-o, towards the high o or the ſun.

DIVINE; DIWIOL; THEIOS; DIVINUS. Diwiol is from diu-ol, all God; divine is from diu-in, upon God; whence the reſt.

DIVINER; DEWIN; THEASESIOS; DIVINUS. Theſe are from di-w-en, the dark man of the heaven.

DOG; CI; KYON; CANIS. Canis is explained under the word Bitch; kyon is the chief one from ci-un; dog is either from di-ox, the dirty god, or from di-og, the great God, the Perſians worſhipping the great God in this emblem; ci is from ac-i, the firſt action or chief, probably ſo called from his being the firſt animal produced to Adam to be named.

eter DOLOROUS; DOLYRUS; DOLEROS; DOLOROSUS. Theſe come from the Celtic word dolur, dolor or pain, which is a compound of dial-ar, revenge upon.

DOME or HOUSE; TU; DOMA; DOMUS. Tu is from t-w, a man's covering; dome is from to-mi, my covering; doma and domus are the ſame; houſe is explained under the word houſe; t is the ſky; to is from t-w, a man's ſky or covering.

DOOR; DÔR or DRWS; THYRA; OSTIUM. The primitive ſenſe in which theſe terms were compoſed, is from dwr, water, and os a mouth, that is, the mouth of the water; oſtium from oſ-ti-iu, it is the mouth of the houſe.

DOORKEEPER; DRYSOR; THYROROS; OSTIARIUS. Dryſor is from drwſ-wr, the door man; thyroros is from thy-wr-os, the houſe door man; oſtiarius is from os-ti-ur-iu, he is the houſe door man; doorkeeper is from door and keeper, which ſee.

DOUBLE;

DOUBLE; DWBL; DIPLOUS; DUPLUS. Theſe words are from duy-b-al, two things upon.

DOUBLE; DYBLU; DIPLÒO; DUPLICO. Theſe are from the laſt preceding claſs.

DOUBLER or PLATTER; DWBLER; TRUBLION; PATIMA. See the word Platter.

DOUBT; TYBIO; DISTASO; DUBITO. Thoſe come from the Celtic tyb, a doubt or opinion; which is from di-bi, a dark ſeeing.

DOUGH; TOES; STAIS; FARINA SUBACTA. Dough and ſtais are from toes, which comes from taſu to heap, or tâs an heap, as tas o yd, a rick of corn; farina is from ſi-âr-in, food upon the ground or earth.

DOWN or PLAIN; RHOS; AMALOTES or ISOPEDON; PLANITIES. Planities is from ap-le-en-it, it is from the higheſt place; iſopedon is from îſa-p-dan, under the loweſt part; amalotes is from ymul-i-ti, near the houſe, which were in bottoms; rhos is from âr-au-ſi, it is wet ground; down is the ſame as to be down, or low; plain is from ap-le-en, from the high place.

DRAGON; DRAIG; DRAKON; DRACO. Theſe words are from the Celtic drui-ig, the fiery piercer, or the fire thro'.

DRAW; LLUSGO or TYNU; ELKO or TEINO; TRAHO. Tynu is from ti-en, the power or property of the firmament, which is to draw; whence teino; llusko is from il-îs-ac, the fire action below; whence elko; traho and draw are from the Celtic tiro, to earth, turn the land, or draw in a team.

DRAW or CUT OUT; LLINIO; PLATTO; LINEO. Llinio is llyn, the ſhape or image; whence lineo; platto is from p-al-tyn, a thing upon the draught; ſee Draw and Cut.

DRAW OUT; TYNU; ALLAN; APANTLAO; EXHAURIO. See the words Draw and Out; exhaurio is from ex-hai-ar-iu, it is upon the acting out or drawing out.

DREAD; ARSWYD; ARRODEO; REFORMIDO. Arſwyd is from âr-îs-w-yd, it is the low country animal; arrodeo is from âr-w-id, he is the country animal; whence dread; reformido is from r'-fi-âr-m-id, he is the great country dweller; but in a ſecondary ſenſe they may come from the Celtic arw, terrible, which is from âr-w, a country animal.

DREAM; BRYDDWYDD; ONAR; SOMNIUM. Dream is from druy-mi, thro' me; onar is from the Celtic hun-ar, upon ſleep; ſomnium is from ſi-omn-iu, it is ſeeing all; bryddwyd is from bri-id-w-id, it is man's ſeeing the high country.

DREGS; TRWX; TRUX; FEX. Trwx is from tyru-ox,

to maſs, or gather filth together; whence dregs and trux; fex is from fe-ox, a filthy thing. See Fox.

DRINK; YFED; PINO; BIBO. Drink is from drau-in-auc, to draw in liquid; yfed is from y-fi-id, it is life or food; bibo is from bi-ab-au, life or food from liquid; whence pino.

DRINK; DIOD; POTON; POTUS. See the laſt preceding claſs; diod is from da-au-id, it is good liquid; poton and potus from p-au-it, it is a liquid thing.

DRIVE or EXPELL; HEL, GYRU, LAINIO, YRLID; ELAUNO; ELLAO or AGYRO; EXPELLO. Gyru and agyro are from ag-ar, upon action; hel is from hai-al, upon the action of driving; whence ellao; elauno is from hel-in-in, it is driving in; lainio is from al-hai-in, upon the driving in or upon; yrlidio is from yr-al-id, it is the upon; expello is from ex-pello, and expell is from ex-pell, out far; drive is from the Celtic drau-ve, far with him.

DRIVE, FORCE or COMPEL; GYRRU; AGEIRO or PHORUO; SUBIGO or AGO; ſee the words in the laſt foregoing claſs.

DROP; DAFN; STAGON; STILLA. Dafn is from id-au-fan, it is the ſmall water; mân, ſmall, changing into fân, when joined in compoſition; ſtagon is from ſti-ag-au-en, it is from the high water; drop is from dur-op, from the water.

DROVE, FLOCK or HERD; GÛR, LLU or AIG; AGURE, ELE or AGALE; GREX or TURMA. Gûr, agure and grex are explained under the word Drive; herd is from hai-ar-id, it is the action of driving; llu is a multitude, which ſee; whence ele; aig is from a-ig, the ſun beam; agale is from aig-lu; flock is from flu, for llu and aig; turma is from twr-ma, a great heap; drove is explained under Drive.

DROWNED, TO BE; BODDI; BYTHISO; MERGO or BAPTO. Boddi is from bi-au-di, life deprived by water; whence bythiſo and bapto; mergo is from am-er-ag, the action of the water about; drown is in the water, from dwr-yn.

DRUNKEN; MEDDW; METHUSOS; EBRIUS. Ebrius is from e-ber-iu, he is in liquor; drunken is from draw-in-auc, to draw in liquid; meddw and methuſos, are from m-au-id, he is much in liquor.

DRY; SYXU; PSEXO; SICCO. Syxu is from ſi-ac-auc, it is without liquid or wet. See the next.

DRY; SYX; SANKOS; SICCUS. Syx is from ſi-ac-auc, it is without liquid or wet; whence the Greek and Latin; dry is from id-ar-hi, it is the high grounds, which are commonly dry.

DRYED

DRYED UP; CRINO; XERAINO; ARESCO. As to dried up see Dry; crino is from ac-ir-en, an action of the firmament fire; whence xeraino; aresco is from ar-syx, dry ground.

DUCK; HWYAD; UAS; ANAS. These signify the water birds or water one, and they are compounded of wy or au, water, and ad, the root of the word adr, birds, which is from ad, to; duck is from id-w-auc, it is the water animal; uas is from w-au-si, it is the water animal; anas is from un-au-si, it is the water one.

DUGS or UDDER; PWRS or TETHAU; EUPHOROS or THETE; UBER. Dugs are from id-au-gau, it is the liquid cheſt or ſhut; udder is from au-id-ar, it is upon the liquid; tethau is from to-ith or id-au, the covering of the liquid; euphoros is from au-p-ar-w, the liquid thing upon an animal; whence the reſt.

DULL; PWL; AMBLUS; HEBES. Pwl is from p-o-il, a thing from the light or being high; whence the Engliſh and Greek; hebes is from the Celtic heb, without, compoſed of hi-ab, from high.

DUMB or MUTE; AFLAFER or MÛD; ALALOS or MUTES; MUTUS. Dumb is from id-um, it is the um or noiſe of a dumb perſon; mute, myd, mutes and mutus are from um-id, it is um; aflafer and alalos are from a or ap, from or without, and llafar and lalos, ſpeech.

DUNG; TAÎL; TILOS; STERCUS. Dung is from to-eng, a large heap; tail is from to-il, an high heap; whence telos; ſtercus is from ſi-twr-ux, it is an high heap.

DURABLE; PARHÂYS; LIPARES; SEDULUS. Durable is from dûr, hard, and able; parhâys is from p-ar-hai-ſi, it is a thing upon action; lipares is from al-p-ar-ſi, of the ſame ſignification, as ſedulus is from ſi-id-al-ux.

DUST; LLWX; ILUS or KONIS; PULVIS or LUTUM. Llwx is from allu-ux, a power of riſing high; whence ilus; pulvis is a thing of a riſing power; lutum is from al-it-am, it is high about; konis is from ac-en-îs, the lower acting high; duſt is from the privative di, without, and iſt, reſt or ſtand.

DUTY; DYLED or CYMWYNAS; KATHEKON or OPHEILE; DEBITUM or OFFICIUM. Dyled, opheile and debitum are explained under the word Debt; cymwynas is from cy-mwyn-ſi, it is to be kind together; kathekon is from kath-exo, to have together or in common; officium is from ob and facio, to act towards another.

DWELL or INHABIT; ANEDDU; NAIETAO; HABITO. Habito is from bôd, an abode; aneddu is from yn-y-tu, in the

houſe; whence naietao; inhabit is from in and habito; dwell is from tu-w-al, the houſe over a man.

DYE; MARW; MOIRA; MORIOR. Marw is from mi-âr-w, me an earthly animal; whence moirao and morior; dyę is from di-w, without being; whence the Greek dyo, to go under or diſappear.

E.

EAGER; HEGAR; AGRIOS; FEROX. Hegar is from hy-ag-âr, an action of high ground, which is rough; whence eager and agrios; ferox is from fe-âr-ux, it is the high ground; there being no other method of expreſſing theſe ideas, unleſs hy-ag-r ſignifies the bold or rough action.

EAGLE, or HAWK; ERIR or GWALX; IERAX or AETOS; AQUILA or ACCIPITER. Erir is from yr-ir, the high one; gwalx is from ag-w-al-ux, an animal going the higheſt height; whence the reſt.

EARLY; BORE; PROI; MANE. See Morning and the word Ear, whence early comes, as daily does from day.

EAR; CLYST; OUS; AURIS. Ear is from hi-ar, the higher; auris, yr-ſi, the ſound; ous is from y-ſi, the ſound; clyſt is from cau-al-ſi-id, it is the ſound veſſel.

EAR OF CORN; TYWUS; STAXUS; SPICA. See Ears and Corn; tyus is from tyf-us, growing chaff, or tyf-yd, the growing corn; whence ſtaxus; ſpica is from uſ-pica, the ſpikey chaff or ſpikey corn.

EARTH; ÂR or DAER; ERA; TERRA. Â ſignifies earth, 'r, a contraction of yr, the, being added thereto to expreſs the earth; and with a farther addition of the, to âr or car, as it is wrote in dacar, it made the Engliſh word earth; da in daear ſignifies good; era and terra are compoſed of âr, by tranſpoſition, and the addition of the letter t, which will be farther explained in the preface.

EASE; ESMWYTHAU; ESO; SEDEO. Eſmwythau is the ſame as the Engliſh word ſmooth, and comes from eſmwyth, ſmooth or ſoft, which is a compound of îs-mwy, more low or lower; the other words come from îs, lower, which is as much as to ſay, the lower a perſon ſits the eaſier, or the lower or harder a piece of cloth or any other thing is preſſed the ſmoother it will be.

EASY or READY; RHWYDD; RHADIOS; FACILIS. Ready, rhwydd and rhadios are from the Celtic rhydd, free, which is from ar-hyd, at length; eaſy is from the Celtic iſa, loweſt; facilis is from ſi-iſa-le-ſi, it is the loweſt place.

EASTER;

EASTER; PASC; PASXA; PASCHA. Theſe come from paſco and eat; ſee the next claſs, and the words Browſe and Feed.

EAT; BWYTA; BÒO; PASCO or EDO. Bwyta is from bwyd, which is from bi-w-id, it is the life of man; whence bòo, edo and eat; paſco in its primary ſenſe is from p-aſ-ac, the head low in action, that is, to browſe.

EBB or REFLOW; TREIO; ANAREO; REFLUO. Treio is from tîr-o, from the land, or from tiro, earthing, or the ground extended; anareo is from an-âr-au, the ground or earth without water, as rheo, to flow, is from âr-au, ground covered with water; refluo and reflow are from re-fluo, a return of the flood; ſee Flow; ebb is from the Celtic heb, without, which ſee.

ECHO; ECHO; EXOS; ECHO. Thoſe come from the ſound, and are frequently uſed in the ſeveral dialects, more eſpecially the Greek, in the compoſition of words expreſſing ſound; but the characters have alſo a meaning, as ac-ho, the action of ho, or the ſound echo.

EDGE; AUX; AIXME or AKE; ACIES. Though theſe terms are applied to expreſs a ſharp or thin edge, yet awx in fact ſignifies nothing more than y-ux, the higheſt or upper part, nor edge any more than a hedge, which ſee; the others are of the ſame meaning, all ſignifying the outer part, as the edge of a country, garment, or any other thing.

EEL; LLYSYWEN; ENGXELESIS; ANGUILLA. Enxeleſis and anguilla ſignify an angle; eel ſeems to be a corrupt term formed from anguilla; llyſywen is from llys-w-en, the ſlimy animal. See Conger.

EFFECT; GRYMHAU; XRAINO; EFFICIO. Grymhau is from grim, force, which ſee; whence xraino; efficio and effect are from y-fe-ac, it is an action or a fact.

EGG; WY; OÒN; OVUM. Wy is from w-y, the animal; oòn and ovum are from w-un, an animal; egg is the ſame as the Celtic eg or egin, ſhoots of corn, ſeed, &c. Here it is to be obſerved that the Celtic w is of the ſame effect as the Greek oô, that the g in each dialect is an auxiliary of c, which is a part of o, and as ſuch expreſſes motion or action, as do its auxiliaries ch or x, g, k and ng.

EIGHT; WYTH; OKTO; OCTO. Wyth or xwyth is the Celtic word for wind, out of which eight or eighth has been formed; okto is from xwyth, which is a compound of ux, higher, and wyth, wind.

EIGHTH; WYTHFED; OGDOS; OCTAVUS. See the word Eight, and obſerve that fed in wythfed, and vus in octa-

yus ſignify life, world or exiſtence; which confirms the ſignification here given to numbers.

EITHER; NEU or AI; E or EITE; AUT or VEL. Neu is from ni-ai, acting or not acting; eite is from ai-di, action or a privative; whence aut; either is from ai-di-or, action or not action; vel is from vi-al, me or another.

ELBOW; ELIN or PEN ELIN; OLENE; ULNA. Elbow is from le-bow, the bow place; elin is from le-in, the place that bends or goes in; whence all the reſt; pen is the end or the head.

ELEGANT; HAYAX; HAGAIOS; ELEGANS. Elegans is from al-ag-en, high acting one; whence elegant; hayax is from hy-ac, a high or bold action; whence hagaios.

ELEGY; ALAETH; ELEGEIA; ELEGIA. Alaeth is from al-acth, upon the gone or dead; the reſt are from al-ag, upon the gone.

ELEMENT; ELFYDD; ELAMOS or STOIXEION; ELEMENTUM. Elfydd is from el for ol-fyd, all life or exiſtence; elamos is from el-am-ſi, all that is or is ſeen about; elementum and element are from el-maint, all ſubſtance; ſtoixeion is from ſi-to-uxa-yn, it is within the upper covering, or the ſky.

ELEPHANT; ELEPHANT; ELEPHOS; ELEPHAS. Come from hyll-i-vant, ugly mouth or ſnout, or from hyll-i-faint, the prodigious or terrible in magnitude.

ELEVATE; DERXAFU; EPAIRO; ELEVO. Derxafu is a verb formed of tîr-uxaf, the higheſt ground; whence epairo; elevo is from al-a-ve, high with it; elevate is from al-ev-it, of the ſame meaning.

ELEVEN; UNA DEG; ENDEKA; UNDECIM. See One and Ten, of which all thoſe words except eleven are compoſed; but eleven is from al-even, that is, above the even, ten being the even number.

ELOQUENT; LLAFARUS; LAMUROS; ELOQUENS. Eloquens is from al-voco or loquor, to call high; whence eloquent; llafarus is from llef-fawr, a loud ſound; whence lamuros; it is to be obſerved that fawr comes by inflection from mawr, ſo that lamuros is from llef-mawr, and llafarus from llef-fawr.

ELSE; ARALL; ALLE; ALIAS. Arall is from yr-ail, the ſecond; alle is from ail; elſe and alias are from ail-ſi, it is the ſecond.

ELSEWHERE; LLEARALL; ALLOTHI; ALIBI. Llearall is from lle-arall or ail, another place; whence allothi; alibi is from ail and ibi, there; elſewhere is from ail or alios and xwr or cwr, part or corner.

EMBERS; MARFOR; MARILA; FAVILLA. Marfor is from marw-fi-ir, the living fire dead; marila from marw-il, dead fire; favilla from fov-il, fled fire; embers from em-bi-ir, fire without kindling or burning.

EMBRYO; YMRAIN; EMBRYON; EMBRYO. Embryo, &c. are from am-bi-ir, and ſignify about kindling; ſo does ymrain from am-ir-yn, the fire about being in. See Embers.

EMINENT; ARDDERXOG; EXOXOS; EMINENS. Ardderxog is from ar-tîr-uxa, over the higheſt land; whence exokos; eminens is from e-min-en, the edge of the ſky; eminent is from e-min-en-ti, at the top of the ſky or high poſſeſſions; but eminens makes eminentis in the genitive caſe.

EMPIRE; ARXIAD; ARXE; IMPERIUM. Arx and arxiad come from arx, the chiefeſt; imperium and empire come from impero, to command; which is from the Celtic peri, to bid.

EMPTY, INSIPID or IMPERTINENT; COFG; KENOS; INANIS. Inanis is from ni-en-ſi, it is not exiſting; coeg is from cau-o-ag, ſhut from action; whence kenos; inſipid is from in-ſi-p-id, it is an unſeen thing; empty is from im-p-id, it is a privative thing; impertinent is from im-p-ir-ti-na-ynt, they are not the things of an high property.

ENCIRCLE or ENCOMPASS; AMGYLXU; KUKLOO; CIRCULO or AMBIO. Circulo and encircle are from en-circulus, in a hoop; ſee the next as to the reſt.

ENCLOSE; CAU; KUKLCO; AMBIO. Amgylxu is from am-cylx, a hoop or ſhut about; ambio is from am-be-iu, it is about the part; kukloo is from cylx; encompaſs is from en-compaſs, a round; cylx is from ac-yl-ux, from the high light or the ſun; whoſe figure ſeems round, or the action of the ſun.

ENCREASE, See Increaſe.

END; PEN or TERFIN; PERAS or TERMA; FINIS or TERMINUS. Pen is from p-en, the firmament or ſky part; tervin is from tîr-fin, the land edge; whence term, finis and terminus; end is from en-id, it is the firmament or ſky; peras is from p-âr-as, the loweſt part of the earth; fin and min are both the ſame, but changed by inflection, or being put in compoſition from the radical min into fin.

ENDURE; AMYNEDD; DIAMENO; DURO. Duro and endure are from the Celtic word dûr, ſteel, which endures; amynedd and diameno are from am-uno, for uniting or pacifying oneſelf; but the Greek term has the primitive di added thereto, which renders the ſenſe, ſuffering, rather than contenting one's ſelf.

ENEMY; ESGAR; EXTHROS; INIMICUS. Eſgar is from

is-car,

is-car, the leſſer friend; whence exthros; inimicus; is from the negative in and amicus, a friend, enemy is from in and amo to love.

ENIGMA; DAMMEG; AINIGMA; ÆNIGMA. Dammeg is from di-am-ag, an action dark about; whence the reſt.

ENJOY; LLEWA; LAUO; FRUOR. Enjoy is from in and joy, which ſee; llewa ſeems to be from a lion, as fruor does from fry-wr, a countryman or ranger, both having the liberty of ranging the country at their will and pleaſure; ſee the word Joy, for a further explication.

ENLARGE; MWYHAU; MEGATHUNO; AMPLIO. Mwyhau is from mwy-hai, greater action; megathuno is from megos and thuno, of the ſame ſignification; amplio is from am-p-l-iu, it is to extend a thing about; enlarge is from engle-ar-ge, to extend a part upon the earth.

ENLIGHTEN; GOLEUO; SELAGEO; LUCEO. Goleuo is from ag-ol, it is the action of the ſun; whence the reſt, as ſelageo, from ſi-il-ag, luceo from il-ux, and enlighten, in-il-ux-it-en, all of the ſame ſignification.

ENOBLE; HYNODF; GNORISO; NOBILITO. Hynodi is from hy-nôd, an high mark; gnoriſo is from gnorimos, and nobilito from nobilis, noble, which ſee.

ENOUGH; DIGON or GWAL; ALIS or IKANOS; SATIS. Gwal is from ag-o-al, the action of or from the ſun; alis is from the ſame; ikanos and digon are from i-ack-en, or id-ag-en, it is from or the action of the firmament; enough is from en-o-ux, of the like ſignification; ſatis is from ſat, a compound of ſi-a-t, it is from the firmament.

ENQUIRE; CEISIO; EXETASO; INQUIRO. Ceiſio, and exetaſo, are from ac-y-ſi-iu, it is the action of ſeeing out; inquiro is from in and quero, inſtead of quæſo, (the r and s being both letters of ſound only) ſignifying the act of ſeeing into; whence enquire.

ENS or BEING; BÔD or BYWYD; ON; ENS. Ens is from en or in-ſi, it is in or exiſting; being is from bi-in, in life; bôd is from bi-w-yd, it is man's life; bywyd, is from by-w-yd, it is the life of a man or an animal; on and ens are the ſame as the Engliſh word ens, from in-ſi, in being.

ENTANGLE; BAGLU; PAGIDEUO; ILLAQUEO. Baglu is from bax-al, a hook upon; pagideuo is from bax-idiu, it is the hook; illaqueo is from al-cau, to ſhut upon; entangle is from into-cau-le, to be ſhut into a place.

ENTER, GO IN, or VISIT; ANERXU; EISERKOMAI; INGREDIOR. Going is from ag-in; viſit is from vi-ſi-it, it is to ſee it; enter is from in-tîr, in the land; anerchy is from

in-ar-ac,

în-ar-ac, to go upon the ground; eiſerkomai is from ys-ar-ac-mai, it is the act of going upon the ground; ingredior is from in-âr-ag-idiu, it is the act of going upon the ground.

ENTICE or ALURE; LLITHIO; PALEUO; ALLICIO. It being ſtill uſual to mix meal and milk to entice or call in the hogs, &c. which in the Celtic is called llith, from llaeth, milk; llithio is probably from thence; paleuo is from p-alw, a calling thing; allicio is from allu-ſi, the calling ſound; allure is from alu-yr, the calling; entice is the houſe ſound.

ENTIRE or WHOLE; OLL, IAX or LLWYR, OLLOS; UGIES or OLOXLEROS; INTEGER or TOTUS. As to whole, oll, and ollos, ſee All; llwyr, is from ol-yr, the all; olokleros is from ol-ac-lwyr, that is, all and llwyr; iax is from y-ac or cy, to be all together.

ENTRAILS; COLYDDUN; ENKOILION; INTESTINUM. Colyddun is from ceu-ol-ddyn, a man's hollow parts; ſee Hollow; hence comes engkoilion; inteſtinum is from intus-dyn, within man; entrails is from intro-le, the place within.

ENVY; CYNFIGENU; PHTHONON EXO; INVIDEO. See the next.

ENVIOUS; CYNFIGENUS; AKAIOS; INVIDIOSUS. Cynfigen is from ac-yn-ef-ig-en, an act in him hot within; akaios is from ig-hai-w-ſi, it is man's burning action; envy is from in-vy, within me; invideo is from in-ſi-idiu, it is within me.

EQUITY, RIGHT or JUSTICE; IAWN; EUNOMIA; EQUITAS. Equity comes from e-ci-ti, an equal poſſeſſion or property; right is from yr-ci-ti, an equal property; juſtice is from i-w-ys-ti-ſi, to man the poſſeſſion is; iawn is from y-a-w-yn, the earth in man; eunomia is from eu-in-w-mae, it is a good in man.

ERECT; DERXAFU; EGEIRO; ERIGO. Derxafu is from tir-uxaf, the higheſt land; the reſt come from âr-uxa, the higheſt ground.

ERR; PALLU; PLASO; ERRO. Pallu is from ap-allu, from power; whence plaſo; err ſeems to be a verb formed from the primitive word âr, the Greek ear, the Latin terra, or the Engliſh word earth, for to err is to wander up and down the earth.

ESTEEM; PRISIO; EISTIMAO; ÆSTIMO. Eſtimao is from ys-ti-ma, the great poſſeſſion; hence eſtimo and eſteem; priſio is from prîs, a price, which ſee.

EVACUATE or EMPTY; ARLOESI or GWAEGHAU; XOLASO or KENOO; VACUO. Gwaeghau, kenoo, vacuo and

and evacuate come from the word cac, to ſhite; arloeſi is from ar-loeſi, upon ſpuing; whence xolaſo.

EVADE or ESCAPE; YMAXYB; UPEKDUMI; EVADO. Ymaxyb is from ym-axyb, to ſave; whence the Greek term; evado and evade are from e-au-id, the being out of, or from the water; whence the Engliſh word wade; eſcape is from ys-ac-au-pe, the acting or coming from the water part.

EVEN or EQUAL; GWASTAD; KATEIKOS; ÆQUUS. Equus is from e-cy-iu, being together or equal; gwaſtad is from cy-y-ſtad, an equal ſtate; whence the reſt, except even, which ſeems to be from e-van, the place, or en-van, the ſame place.

EVENING; HWYR or GOSPER; ESPEROS; VESPER. Evening is from e-van-in, the place in or ſet in; hwyr is from hwy-ir, the longeſt light, or the ſun's courſe; goſper is from ag-iſ-p-ir, light going or acting to the loweſt part; eſperos and veſper are from iſ-p-ir, the loweſt or latter part of light.

EVER; BYTH; AEI; SEMPER; alſo POB; PAS; EVERY. Ever and every are from y-ver, the ſpring; byth is by-ith, the life; aei is from ai, action; pob is from p-o-beth, part of a thing or part; pas is from pas, all, or peth, a thing; ſemper is from ſi-am-p-ir, it is the higher world.

EUNUCH; SPADYDD; SPADON; SPADO. Theſe are from ſi-p-hâd, it is the ſeeding part, and di, o, or ni, without.

EXASPERATE; GERWINO or CYTHRUDDO; KERXO or EXAGRIAINO; EXASPERO. Gerwino is from ag-ir-w-in, a hot action upon man; whence exagriaino; kerxo is from cyr-ac, a being in action; cythruddo is a violent action; exaſpero is from ac-ſi-p-ar, it is an hot or rough action; whence exaſperate.

EXCITE; CYNHYRFU; AGEIRO; EXCITO. Cynhyrfu is from cyn-hyrddu, the firſt aſſault, from hai-ir-id, it is an hot action; ageiro is from ag-hi-ir, an high hot action; excito and excite are from ac-hi-it, it is an high action.

EXCLAIM; BLOEDDIO; ANABOAO; EXCLAMO. Bloeddio is from bloedd, a ſhout; whence anaboao; exclamo and exclaim are from ex-clamo, to cry out; ſee Cry, Shout, &c. where theſe words are defined.

EXCLUDE or CULL OUT; CWLIO; EKKLEIO; EXCLUDO. Cwlio is compoſed of cau-o-li, to ſhut from the multitude, or from cau-o-il, to ſhut from the light or ſight in a more primary ſenſe; whence the word cull, and the reſt, with

the

he prepoſitions ek and ex, ſignifying out, which here ſeem unneceſſary.

EXCORIATE; DIGROENI; EKDERO; EXCORIO. Theſe are compoſed of the ſeveral prepoſitions ſignifying without, and croen, ſkin, but ekdero is from caiad-ar, a covering upon. See Skin, Bark, &c.

EXECRATIONS or CURSES; RHEGAI; ARAI; DIRÆ. Rhegai is from ir-ag, an angry action; whence arai; diræ is from id-ri-ai, it is an angry action; curſes is from ac-ar-ſi, it is an angry action; execrations is from ex-ac-ir-it, it is an angry action out.

EXHALE; TARTHU or TWYMNO; ANATHUMIASO; EXHALO. Twymno and anathumiaſo are explained under the word warm; exhalo and exhale are from ex-au-le, out of the water place; tarthu is from id-au-ar-tu, it is the water upon the land.

EXHORT; ANOG; ANOIGO; EXHORTO or APERIO. Anog is from in-ag, in action, or from an-nog, without ſtartling; whence anoigo; exhorto and exhort are from ex-hai-or-it, it is the action of driving out light; aperio is from a-p-ir-iu, it is clearing a thing.

EXILE; DIFRO; EXORISTOS; EXUL. Difro is from di-fro, without country; exoriſtos is from ex-or-iſ-to, out of the lower border; exile and exul are from ex-il, out of ſight.

EXIST; DYRXAFU; UPARXO; EXISTO. Dirxafu is from tir-uxa-fi, dwelling or living in the upper country or poſſeſſions. Uparxo is from y-p-ar-ux, the upper part of the country; exiſto and exiſt are from ex-iſ-ti, out of the lower poſſeſſions; but theſe terms in a ſecondary ſenſe ſignify to ſtand out, or to appear, tho' originally framed from the above mentioned objects of ſight, whence moſt poſitive terms were formed.

EXPAND; YMDANU; EKPETANUO; EXPANDO. Ymdan-en, about under the firmament; ek-pe-tan-en, a thing out under the firmament; whence the reſt.

EXPECT; DISGWYLIO; EKDEXOMAI; EXPECTO. Diſgwylio is from dis and gwilio, to watch; expecto and expect are from ex and ſpecto, to behold; ekdexomai is from ek and dexomai, to accept.

EXTEND or INLARGE; ENGU or TANU; EKTEINO; EXTENDO or AMPLIO. Tanu, ekteino, extendo and extend are explained under the word Expand; engu is from eng-iu, it is extenſive or great; as to amplio and inlarge, ſee Large.

EXTREAM; CWR; AKROS; EXTREMUS. Cwr is from

cau-or, the incloſed border; whence akrós; extremus and extream are from ex-tir-am, the out border of the country.

EYE; GOLWG; GOLEINI or LLYGAD; ILLOS or GLENE; OCULUS. Oculus is from w-ac-il-iu, it is an animal action of light or ſight; goleu, &c. are from ag-w-il-iu, it is the animal action of ſight; eye may come from e, the, and i in id, to ſee.

EYEBROWS; BLEW R' AMRANT; BLEPHARA; PALPEBRÆ. As to eyebrows, ſee Eye and Brows; blew is from bi-al-iu, it is a growth upon, r' the, and am-ir-ynt, they are about the light; blephara is from blew-fi-ar, hair upon the ſight; whence palpebræ.

F.

FACE; WYNEB; OPSIS; FACIES. Wyneb is from w-yn-eb, man in ſpeaking; facies and face are from fe-y-ſi, the ſounding or ſpeaking part; opſis is from o for y-p-ſi, it is the ſounding or ſpeaking part.

FAGOT; FAGEL; FAKELOS; FASCICULUS. Fagot is from fe-ig-it, it is a fire thing; fagel is from fe-ig-al, a thing upon the fire; whence the reſt.

FAIL; FAELU; SPHALLO; FALLO. Theſe are from ſi-o-il, the ſight out of the light; whence the reſt.

FAIR or CLEAR; PRYDUS or GLAN; KALOS or ABROS; PULCHER or FORMOSUS. Glan is from ag-il-en, the action of the firmament light; prydus is from ap-ir-idiu, it is from the fire or light; kalos is from ac-al-o-ſi, it is the action of the high o or the ſun; abros is from ab-ir-o-ſi, it is from the fiery o or the ſun; clear is from ac-al-ir, from the high fire; clean is from glan; fair is from fire; pulcher is from ap-al-ux-ir, from the upper light.

FAIR or MARKET; FAIR; FORON; FORUM. Thoſe words were formed from the people's appearing there.

FAITH; FYDD; PISTIS; FIDES. Fydd from fy-id, ſignifies my ſight; whence the reſt.

FALCON; GWALX; PHALKON; ACCIPITER. Gwalx comes from ag-w-al-ux, an animal acting high; phalkon is from phi-alcon, or al-ac-en, an animal acting high in the ſky, whence falcon; accipiter is from ac-capio-tir, the raviſher of the land, or ac-ux-p-tir, acting above the higheſt part of the land.

FALL; LLITHRAD; OLISTHOS; LAPSUS or CASUS. As to caſus and fall, ſee the next; lapſus is from al-pes-iu, the foot

[redacted]p; llithrad is from al-traed, the feet up; whence

[redacted]L or FAIL; METHU; EMUO; CADO. Fall and fail [redacted]m fe-a-il, a thing from light; cado is from ac-ad, act-[redacted]or falling at; methu is from am-ith, it is on the ground; [redacted]o is from am-iu, it is upon the ground.

FAMILY; TEILU or LLU; BELOS or OIKIA; FAMILIA or DOMUS. Teilu is from tu-lu, a houſe, family, or multitude; familia and family are from fama and lu, that is, a famous lu, or family; belos is from bi-lu, a living multitude; domus is from tu-mi, my houſe; oikia is from oikos, a houſe, which ſee; but llu ſignifies a nation or multitude, rather than a domeſtick family, tho' frequently made uſe of in compounds in the former ſenſe; this term was formed by a tranſpoſition of il, which ſignifies the extenſion of light, or the rays of the ſun.

FAMINE; NEWIN; PEINA; FAMES. Newin is from ni-win, no bleſſing, or from ni-o-en, no ſun, in its more primary ſenſe; peina is from pe-en-a, a thing not from heaven; fames is from fi-am-es, food about leſſening, whence famine.

FAN, TO WINNOW CORN; WYNTYLL; LIKMOS; VENTILABRUM. Wyntyll is from wynt-tu-al, a high houſe wind, whence ventilabrum, with the addition of brun, a hill, which is wrong; likmos is from al-ac-mos, high acting wind; fan is from vannus, which is from ven in ventum, wind, and iu it is.

FAR; PELL; TELE; PROCUL. Proul is from brotuxel, a high country; tele is from ti-al, a high poſſeſſion; pell is from p-el, the high part; far is from fe-hi-âr, it is the high ground.

FART; RHEXAN; RHENXO; CREPITO. Fart is from fie-art; crepito is from cri-p-idiu, it is a ſounding thing; the reſt are from r'-eco-un, the ſounding one; but rhenxo has been commonly made uſe of as an expreſſion for ſnoreing.

FAT; PASCUS or BRÂS; LIPAROS or PAXUS; PINGUIS. ſee the next.

FATNESS; BRASDER or IRWER; ARBINE or STEAR; ARVINA, ADEPS, or PINGUEDO. Moſt of thoſe are explained under the word Suet; fat is from fi-at, at or ſticking to an animal; braſder is from b-ar-îs-dwr, a thing upon the lower liquid; irwer is from ir-w-ar, freſh upon an animal; arbine is from ar-bi-in, upon the inſide of an animal; hence the reſt, except pinguedo, which is from p-yn-cau-w-idiu, it is a thing covering an animal.

FATHER IN LAW; XWEGRWN; ERUKOS; SOCER. Xwegrwn, is from uxa-gwr-yn, the upper man; erukos is from yr-uxa-w-ſi, he is the upper man; ſocer is from ſi-w-es-ar, he is a man over the leſs.

FATHOM; GWRYD; ORGYX; ORGYA. Gwryd of gwr-hyd, the length of a man; whence the Greek and Latin, except that the laſt ſyllable is cywx, as high, inſtead of hid, length; fathom is from ſi-ddyfn, my depth.

FAVOUR; FAFAR; EUPHEMIA; FAVOR. Thoſe words ſignify to ſpeak well of, and come from the Greek word phao, and the Celtic lafar, to ſpeak, which ſee.

FAWN; ELAIN; ELLOS; HINNULUS. Fawn is from ſe-ai-un, it is an acting one; elain is from al-ai-un, an high acting one; ellos is from al-w-ſi, it is an high animal; hinnulus is from hai-un-al-iu, he is an high active one.

FEAR or AWE; OFN; PHOBOS; TIMOR. Ofn is from o-ſi-un; i. e. oh me within; awe is from the interjection oh; timor is from ti-mor, great power; whence the reſt.

FEAR; OFNI; PHOBEO; TIMEO. See the laſt preceding claſs.

FEAST or BANQUET; CYFEDDAX; EUOXIA; EPULUM. Cyfeddax is from cy-fidd-ax, the chief living or feeding together; whence euoxia; banquet is from bi-en-ux-id, it is the high living or feeding; epulum is from y-p-al-iu, it is the high thing; feaſt is from ſi-eiſta, the ſitting life, or the feeding ſitting.

FEATHER or PLUME; PLYAN; PTILON; PLUMA. Plyan is fromp-al-en, a thing high in the air or ſky; pluma is p-al-am, a thing high about; feather is from ſe-at, the-air, a thing to the air; ptilon from peth-al-en, a thing high in the air; plume is from pluma.

FEED; PESCI; BOSKO; PASCO. Feed comes from the Celtic buyd, meat, or from ſi-id, it is life; peſci and the reſt come from pe-es-ac, the head down in action, as cattle in browſing. See Browſe.

FEEL or TOUCH; CNITHIO; THIGO; TANGO. Cnithio is from ac-intho, acting in or upon it. Thigo is from id or ith-ag, it is acting; tango is from tan-ag, acting under it; feel is from ſe-al, it is upon it; touch is probably of the ſame original with thigo; and all theſe expreſſions ſeem to have been framed from a fiſh touching the bait, and vary perhaps according to the different method of fiſhing.

FENN or MARSH; CORS; XAROX; PALUS. Cors is from auc-âr-îs, a wet low ground, whence xarox; marſh is from môr-îs,

môr-is, below the ſea; palus ſeems to be from its being the pale or extent of the demeſne, which was fenced or paled in; and ſen is from fence.

FERRY or CARRY OVER; PORTHWEITHIO; PORTHMEUO; TRAJICIO. Theſe are explained under the words Carry, Caſt, Import, Port and Porter.

FERRY or BOAT; PONT; PONTOS; PONTUS. Tho' pontus has been uſed as an expreſſion for a ſea, it in fact means a bridge or ferry over a ſea, or other water; for pont from p-on-ti, ſignifies to the part from our ſide; whence pontus euxinus muſt have been ſo called from its being the ferrying or carrying place; ferry is from fero to carry; which ſee; boat is from b-o-at, and thing from to, or from b-au-at, a thing at the water-ſide.

FERRYMAN; PORTHWAS; PORTHMEUS; PORTHMEUS. Theſe are explained under Ferry, Port and Man.

FERTILE; FRWYTHLON; EUPHOROS; FERAX. Fertile is from fi-ar-ti-al, growth high upon the land or poſſeſſions; ferax is from fi-ar-ux, the growth of the earth high; frwythlon is from frwyth-al-in, fruit high upon; euphoros is from eu-phi-âr, high growth of the earth. See Fruit.

FERVENT; BRWDUS; BRATHEIS; FERVEFACTUS. Brwd, hot, is from b-ir-id, it is a hot thing; whence bratheis; fervent is from fe-ir-ve-ynt, they are hot things; fervefactus is from fe-ir-ve, and factus.

FICTION; FUG; POIESIS; FICTIO. Fug is from fi-cy, to ſeem like; hence fictio and fiction; poieſis is from poieo to make, and ſi for ci, a likeneſs.

FIE; FI; PHEU; FY. Theſe are of the ſame ſignification as the words away or avaunt, that is to be high or far.

FIERCE, TO BE; BROXI; BEUXO*; FEROCIO. All theſe come from bro-uxa, the higher country; either becauſe the inhabitants were fiercer, or the country rougher than in the vale, where were the cities and citizens. bruxe

FIFTEEN; PYMTHEG; PENTEKAIDEKA; QUINDECIM. See the words Ten and Five; whence thoſe are compoſed.

FIFTH; PYMED; PEMPTOS; QUINTUS. See the word Five.

FIG; FYGIS; SKUON*; FICUS. Skuon is from ſi-ig-un, it is a fiery or hot one; figis and the reſt are from fi-ig-ſi, it is a hot or fiery growth. sukoi

FIGHT; CAD; MAXE; PUGNA. Cad is from ac-ad, at action; maxe is from ma-ac, a great action; pugna is from p-ag-in, a thing in action; fight is from ſe-ag-it, it is a thing in action.

FIGHT; YMLADD or BAXU; MAXOMAI or HAMILLAOMAI; PUGNO. Ymladd is from am-ladd, for killing; whence the Greek term; the reſt are defined under the laſt claſs of words.

FIGURE, FORM or IMAGIN; DYXYMYG; XEMATISO; FIGURO. Figuro and figure are from fig-yr, the fiction or likeneſs; dixymyg is from id-cy-am-ag, it is for acting or making a likeneſs, whence xematiſo and imagin; ſee the word Form.

FILLED or SATISFIED; CORAWGI; KOREO; SATIO. Corogi is from cor-og, a great feeding; whence koreo; ſatio is from ſi-a-t, it is from the earth to the ſky; whence ſatisfied; fill is from fi-al, high feeding.

FILLY or FOAL; EBOLAS; POLOS; PULLUS EQUINUS. Theſe are explained under the word Colt, with the addition of as, ſignifying a leſſer or a female.

FILTHY or TO BE FOUL; BYDRAU; RUPAO; SORDEO. Bydrau is from bydr, dirty; which is compoſed of b-hyd-âr, a thing along the ground; ſordeo is from îs-âr-idui, it is the lower ground; rupao is from âr-p, the ground part; filthy is from f-al-ti-ith, it is a thing upon the ground; foul is from f-o-al, a thing from high or clean.

FIND; CAFFAEL; ALPHO; INVENIO. Alpho is from al-phi, upon view; caffael is from ac-fi-al, an action upon view; invenio is from in-vi-ni-iu, it is within our ſight; find is from fi-in-id, it is in ſight.

FINGER or THUMB; BAWD or BYS; DAKTULOS; DIGITUS or POLLEX. Bawd is from baw-id, it is the paw; bys is from baw-is, the leſs paw; pollex is from p-al-ux, the higheſt upon the paw; digitus is from id-ux-i-to, it is upon or above the covering; daktulos is from id-ux-to-al, it is above the upper covering; thumb is from to-am-be, a thing over the covering; finger is from fin-ux-ar, upon the upper edge.

FIRE; TÂN; PUR; IGNIS; The word tân is peculiar to the antient Cumbri language; but ig and ir are therein uſed as particles in compoſition, to expreſs fire, heat, anger, &c. it is a compound of ti-en, the firmament property; fire is from fi-ir, a living fire; pur is from p-ir, a fiery or hot thing; ignis is from i-ag-en, the action of the firmament, or action of i or fire of the firmament.

FIREBRAND; TEWIN; DALOS; DITIO. Tewin is from ti-o-en, it is the property of the firmament o or the ſun; ditio is from id-ti-o, it is the property of the ſun; dalos is from id-al-o, it is the high o or the ſun; firebrand is from fire

fire and brand, a compound of b-ir-end, a fire at the end.

FIRM or STABLE; SAFADWY or SICR; STADIOS or STEREOS; STABILIS or FIRMUS. Safadwy is from saf-idiu, it is ſtanding; ſicr is from ſi-cau-ar, it is ſhut upon; ſtereos is from ſi-to-ar, it is ſhut or covered upon; firmus and firm are from fir-ma, a great force or ſtrength; ſee Strong; whence the reſt.

FIRST; CYNTAF or PRIF; PROTOS; PRIMUS. Firſt is from fir-ſt, it is fire; prif is from p-ir-ef, it is the fire part; cyntaf is from ac-yn-ti-ef, it is the action upon property; protos is from p-ir-it, it is the fire part; primus is from p-ir-m-iu, it is the great fire thing; hence it ſeems probable that the firſt thing or action was God's moving on the face of chaos, which was before a cold, dead, confuſed and dark maſs or lump.

FISH; PYSG; IXTHUS; PISCIS. Pyſg is from p-ïs-auc, things or livers under the water; fiſh is from ſi-au-es, livers below the water; whence the reſt.

FIST or FIGHT; LAINIO; ELAUNO; PUGNO or PERCUTIO. Percutio is from per and quatio, to ſhake; and per is probably from p-'r, the foot, paw or part; lainio and elauno are from lau-in-w, the hand upon man; ſee the next following claſs.

FIST; DWRN; DRAX; PUGNUS. Dwrn is from twr-ni, our tower or defence; fiſt is from ſi-iſt, it is force; pugnus is from p-ig-ni, our angry or forcible paw or part; drax is from id-ir-ac, it is the angry actor.

FIT, PROPER or DECENT; CYMWYS; IK ANOS; IDO NEUS or DECENS. Decent and decens are from id-ci-un, it is equal one; ikanos is from the Celtic digon, enough; cymwys is from cy-m-iu, it is my equal; idoneus is from id-un-iu, it is one or the ſame one; fit is from ſe-it, it is a thing; proper is primarily from bro-ber, land and water.

FIVE; PIMP; PENTE; QUINQUE. Theſe terms were formed from the work of the fifth day's creation, viz, fiſhes and birds; and pimp from p-am-p, ſignifies beings or things in part of the world; five from ſe-vi, is part of life; pente from p-in-ti, is part in the poſſeſſions; quinque is from ac-in, ge, acting upon the earth.

FIX or FASTEN; BAXU or PWYOYN; PEGNUMI or PAXNÒO; FIGO or FIBULO. Fix is from ſe-cau, a thing ſhut; faſten is from ſe-ſi-tyn, the thing is tight; baxu is from be-cau, a thing ſhut; whence paxnòo and pegnumi; pwyoyn is

from p-w-yn, a man's paw upon; figo is from fe-cau, a thing ſhut; fibulo is from fe-be-al, it is a thing upon.

FLAME; FLAM or FAGEL; PHLEGMA or FLOX; FLAMMA. Fagel is from fe-ig-al, a thing upon the fire; flox is from fe-al-ig, a thing upon the fire; phlegma is from phe-al-ig-am, a thing upon the fire about, that is, flaming; flam and flame may be from fi-il-am, the living fire about.

FLAMING; FLAMIO; PHLOGEEIS; FLAMMEUS. See the laſt preceding claſs.

FLATTER or BLANDISH; GWINEITHIO; SAINO; BLANDIOR. Gwineithio is from ag-o-en-ith, it is the action of the ſun in ſhining; ſaino is from ſi-en-o, it is from the ſun; blandior and blandiſh are from ab-al-en-id, it is from the firmament; flatter is from fe-al-at-her, he is high at her.

FLAW or BREAK; RHWYGO; RHEGNUO or PHLAO; FRANGO. Flaw is from f-al-o, a part for being off; frango is from f-ir-yn-ag, a hot thing in action; the other words are explained under the word Break.

FLAX; LLIN; LINON; LINUM. Theſe are explained under Line, whence they were framed, by reaſon that lines were made thereof.

FLEA; BLINGO; GLUPHO; GLUBO. Blingo is from bi-al-in-cau-o, an animal covering from; glupho is from cau-al-phi-o, the covering on an animal from; whence glubo; flea is from fi-al-o, upon the animal off.

FLEECE; CNU; KODION; VELLUS. Cnu is from cau-in-w, the covering upon an animal; kodion is from cnu-id-ion, it is the ſheep's covering; vellus and fleece are from vi-al-ui, it is upon the animal.

FLESH; CIG; KREAS; CARO. Fleſh is from flea-iſh, it is the flead or fleeced; kreas is from cau-ar-as, under the covering upon; caro is from cau-ar-o, the upper covering from; cig is from cau-ag, the covering off or from.

FLEXIBLE or PLYANT; HYBLIG; EUPLEKOS or KAMPULOS; FLEXIBILIS. Hyblig is from hy-blig, many folds; whence euplekos; kampulos is from the Celtic cam-p-al, a crooked or bent thing upon; plyant is from the Celtic p-al-ynt, they are things upon; flexibilis and flexible are from plig-be-al, a folded thing upon.

FLIGHT; FO; PHUGE; FUGA. Fo is from fi-o, out of view; phuge is from fi-ag, from view; whence fuga; flight is from fi-il-ag-it, it is from the view of the light.

FLING; TAFLU; BALLO; JACIO. Taflu is from di-ſaelu, to quit hold; ballo is from ab-allu, to force from; fling

fling is from fi-al-eng, force greatly up; jacio is from i-ac-i, the action up.

FLOCK or SWARM; LLU or AIG; AGEMA or LAOS; AGMEN or TURBA. Turba is from the Celtic twr-bi, a living heap; as to llu, laos and flock, ſee the word Multitude; though flock ſeems to be from flu for lu, and aig; ſwarm is from ſi-w-ar-am, it is the animals about; aig is from y-cy, the company; whence agema and agmen, with the addition of am, about.

FLOOD; LLÎF or LLANW; KLUSIS; ALLUVIES. Llanw is from al-au-in, the high water in; kluſis is from auc-al-ſi, it is high water; llîf is from al-ef, it is high; whence alluvies; flood is from ſe-al-au-id, it is the high water.

FLOOR; LLAWR; ALOAS; HUMUS. Llawr is from llear, the place upon; whence floor; aloas is from al-as, upon the lower part; humus is from y-am-iu, it is the part about or upon.

FLOW; LLIFO or LLIFEIRIO; REO; FLUO. Reo is from ir-au, high water; the other words are explained under Flood.

FLOWERS; BLODE; XLOA; FLOS. Blode is from b-al-o-id, it is a thing from the ſun; flower is from f-al-o-yr; xloa from ux-al-o-a; flos from f-al-o-ſi, all ſignifying that it is a thing from the ſun.

FLOW; LLENWI, LLIFEIRIO or LLIFO; PHLEO or RHEO; ABUNDO or FLUO. Rheo is from r-hi-au, the high water; llenwi is from llanw, a flood, which ſee; llifeirio is from lif-'r-au, the water flood; fluo is from the Celtic lifo, to flow; abundo is from ab-unda, from the waves.

FLOUR OF MEAL; PEILLIAD; PAIPALE; POLLEN. Mill being from m-il, the great light, from its likeneſs to the ſun in many reſpects, as its round moving ſtones, its diviſion of the corn into particles like thoſe of light or the ſun, and the flour being of the colour of the firmament; peilliad is compoſed of ap-haul-id, it is from the ſun; pollen from ap-ol-en; whence paipale; meal is from ma-al, the ſun.

FLY AWAY; FOI; PHUGO; FUGIO. See Flight.

FOG; NIFWL; NEPHELE; NEBULA. Fog ſeems to come from fie-och, or oh fie, perhaps from the ſmell of it; nifwl or niwl and the reſt are from ni-ol, no ſun.

FOAM; BRÔX; APHROS; SPUMA. Foam is from ſe-w-am, a thing about a man; brôx is from be-w-ar-ox, a thing filthy upon a man or animal; aphros is from a-phe-ar-w-ſi, it is a thing upon a man; ſpuma is from ſi-p-w-am, it is a thing about a man.

ſi-o-id, of the ſame ſignification; halog is from hi-al-o-og, an action from the light or cleanlineſs; whence gloios; foul is from ſi-o-haul, a life without ſun or light, that is, the contrary of clean, which ſee.

FOUNTAIN, WELL or PIT; FYNON; BOTHENOS or PEGE; FONS or PUTEUS. Fynon with its derivatives are from the radical term bôn, a root or ſource of any thing; which from the nominative caſe bôn, changes in the accuſative into môn, and in the ablative to fôn or vôn, ſo as to form theſe ſeveral dialects; this being ſo in various other inſtances, it ought to be remarked as one of the principal cauſes of theſe different ſtiles; pit is from p-hid, the part or place hid; pege is from p-cau, the part ſhut; well is from o-il, from the light, that is, a dark place.

FOUR; PEDWAR; TETOR; QUATUOR. Theſe ſignify the ſun, moon, and ſtars, which was the buſineſs of the fourth day of the creation; pedoar ſeems to expreſs as much by the letters, viz. pe-id, the ſeeing things or the ſtars, o the ſun, and a-ir, the earth's light or the moon.

FOWL or BIRD; ADERUN or ADENUN; ORNEON or PTENON; AVIS or VOLUCRIS. Adair the plural of aderun, is from ad-auir, to the air; adenun is from aden, a wing compoſed of ad-en-un, one to the ſky, or the wing one; bird is from bi-ar-id, it is an aerial being or liver; whence the Greek; avis is from au-vi-ſi, it is an aerial being; volucris is from vi-al-ux-âr-ſi, they are the dwellers high above the earth; whence fowl; ſee At and Air.

FOX; LLWYNOG or CADNO; KINADOS; VULPES. Fox is from fie-ox, oh fie, or a filthy animal; llwynog is from lwin-ox, the buſh dirty animal; vulpes is probably from vi-alpes, ſwift-footed animal; but kinados and cadno are from cinadu, the barking dog.

FRAGMENT or SCRAP; DARN; THRAUSTOS; FRUSTUM. Fragment is from f-ar-ag, a great cut into a thing; ſcrap is from ſi-ac-ir-p, it is a cut into a thing; darn is from tori-in, to break into; whence thrauſtos; fruſtum is from frango, to break. See Break.

FRANK, FREE or LIBERAL; RHYDD or HAEL; ELEUTHEROS; LIBERALIS. Rhydd is from r'-hai-id, it is an high action; hael is from hai-al, an high action; eleutheros is from hael and rhydd, whence alſo liberalis and liberal; free is from ſe-rhydd, a free life; frank is from free-in-ac, free in action, or free-in-auc, free on the water.

FREEDOM; HAELDER; ELEUTHEROS; LIBERTAS. Theſe are explained under the words Frank and Liberal.

FREEZE;

FREEZE; RHEWI; RHIGOO; RIGEO. All theſe except freeze come from oer-ag, a cold action; freeze is from free-ſa, circulation at a ſtand or ſtopt.

FREQUENT; MYNYX; SUXNOS or THAMINOS; FREQUENS. Mynyx is from manax, ſmaller; frequens and frequent ſeem to be derived from fri-xuant, want to be free; ſuxnos is a word corruptly formed of ci, together, and nyx in mynyx; thaminos is alſo from mynyx, and tha for theo, to run.

FRIEND; CÂR; PHILOS; AMICUS. Câr is formed of caru, to love; which ſee; amicus is from am, in amo, and i-cy, the companion; philos is from phileo to love; friend is from fri-un-it, he is a free one.

FROG or TOAD; LLYFONT or CROUCIWR; MYOXOS, PHYSALOS or BATRAXOS; BUFO or CARCHOQUIOS. Llyfont is from lly-font, the family or multitude of the fountains; crouciwr and carchoquios are from their croaking noiſe; the Latin varying a little from the natural ſound; frog is from fer for ber, and ôg, for ox, a filthy ſpring-water animal; muoxos is from my-ox-au-ſi, they are the numerous filthy water animals; bufo is from bi-font, the fountain animals, ſo is phyſalos; batraxos ſignifies the dirtieſt and filthieſt water animals; toad is from id-au-ad, they are at the water.

FROM; O; PEU or APO; DE, AB, or A. From is from fir-o-m, the great o or the ſuu; o is the ſun, which is at a diſtance; peu and apo are from ap-o, from o or the ſun; ob is from o-ab, from o or the ſun; a ſignifies and, rather than from, but as and, ſignifies to go on, ſo in that ſenſe a may ſignify from.

FRONT or FOREHEAD; TUBLAEN, TAL or TUPEN; METOPON or TELOS; FRONS. Front is from fro-un, the country before us, or in poſſeſſion; forehead is from fore and head; tublaen, tal, tupen, telos, &c. in their primary ſenſe, ſignify the country before us, or the part tof the country in poſſeſſion, which is the forepart.

FROST; RHEW; KRUOS; GELU. Rhew is formed of oer, cold, which ſee; hence kruos; gelu is from ag-il-iu, it is from the light or heat; froſt is from fro-ſt, the country at a ſtand; ſee alſo the verb Freeze.

FRUIT; FRWYTH; OPORA; FRUCTUS AUTUMNALIS or FRUGES. Frwyth is from fi-âr-o-ith, it is food from the ground; whence the reſt, except opora, which is compoſed of ap-âr, from the earth or ground.

FRY; FRIO; PHRUGO; FRIGO. Frio is from fi-ir-iu, it is heating food; whence fry; phrugo and frigo are from fi-ir-ag, the act of heating food.

FULL; LLAWN; PLEIOS; PLENUS. Llawn is from al-in-au, the high water in; whence the reſt; it having been uſual in the dialects, to write ple for the Celtic lle.

FUME or FRET; DIGIO or DYXRYNU; AGANAKTEO or DUXERAINO; STOMACHOR or INDIGNOR. Digio is from id-ig-w, he is a hot man; dyxrynu is from id-ac-ir-yn, it is an action of being hot within; whence duxeraino; aganakteo is from ag-in-ig-idui, it is an action of being hot within; fret is from fire it, it is hot or burning; fume is to ſmoke; indignor is from in and digio; ſtomachor is from ſto-ma-ux-ir, it is from the great high fire.

FURNACE; FWRN; PHORNOS; PHURNUS. Fwrn is from ſi-yr-yn, a living fire within; whence the reſt.

FURLONG; YSTOD; STADION; STADIUM. Furlong is from fur-long, the long or length of a furrow; yſtod is from eiſta-id, it is the ſtoping or ſtanding; whence the reſt.

FURR or SKIN; CEN, PIL, or CROEN; SKUTOS or XROOS; PELLIS, CUTIS, or CORIUM. Cen is from cau-in, a cover or ſhut upon; whence ſkin; croen is from cau-ar-en, a ſhut over or a cover on the upper part; whence xroos and corium; ſkutos is from ſi-cau-to-is, it covers the lower ſtratas; whence cutis; furr is from ſe-w-ar, it is upon an animal; pil and pellis are from p-al, the part upon, or the upper part.

FURROW; CWYS; OLKOS; SULCUS. Cwys is from ac-w-ſi, it is the action of the cattle; olkos is from ol-cwys, it is the track of the cattle action; whence ſulcus; furrow is from ſe-or-w, it is a thing from the cattle.

G.

GAIN, YNYLL; ONEOMAI; LUCROR. Ynyll is from yn-al, upon high or riſen; lucror is from al-ac-yr, the riſing act; gain is from ag-en, riſing or acting high; oneomai is from en-y-mae, he is high or in the ſky.

GALE; AWEL; AURA; AURA. Awel is from au-al, upon the water; aura is from au-ar, upon the water; gale is from auc-al, upon the water.

GALLEY or SHIP; LLONG; PLOION or NAUS; NAVIS. Galley is from ag-al-au, acting upon the water; ſhip is from ſhi-au-p, it is a water thing; llong is from al-au-in-ag, acting upon the high water or the ſea; ploion is from p-al-au-yn, a thing upon the ſea; naus is from yn-aw-ſi, it is upon the water, whence navis.

GANGRENE; CANCR; GANGGRAINA; GANGRÆNA. Cançr

Cancr is from cau-in-cau-ar, a gathering upon the outſide or covering; whence the reſt.

GAOL or BUTT; TERFYN; TERMA; TERMNUS. Terfyn is from tir-fyn, the land edge; whence terma and terminus; fyn in terfyn, being from the radical min, an edge, which in the Celtic compounds always changes into fyn; butt is from bi-out, out of ſight; gaol is from ag-ol, from the light, or out of ſight.

GAPE; AGENU; XAINO; HIO. Agenu is from ag-in, acting in or opening, whence xaino; hio is from hai-o, acting from; gape is from ag-ap, acting from.

GARBLE or CLEANSE; CARTHU; KATHAIRO; EXPURGO. Carthu is ac-ar-tu, an action upon the houſe, or from ac-ir-ith, it is an action of fire; whence kathairo; expurgo is from ex-pur-ag, an action from the fire, or a pure action; garble is from ag-ar-bi-le, an action upon the place of animals; cleanſe is from clean-ſi, it is clearing; ſee Clean.

GARDEN; GARDD or CADLYS; ORXOS or KEPOS; HORTUS. Gardd is from ca-r'-tu, the houſe field; whence garden; cadlys is from caiad-lys, the palace incloſure, or from caiad-le-ys, the incloſed corn place; orxos is from or-cae, the incloſed field; kepos is from cae-p-iu, it is the incloſed part; hortus is y-âr-tu, the houſe ground.

GARMENT; GWISG; IMATION; VESTIS. Gwiſg is from cau-w-îs-cau, man's covering of the lower covering; whence veſtis; imation is from am-ï-ti-en, about the upper part; garment is from cau-ar-mae-ynt, they are covering upon.

GARNISH; GWISGO; SKEUASO; EXORNO. Gwiſgo and ſkeuaſo are from gwiſg, a garment; exorno is from ex-arno, out covering upon one; garniſh is from cau-ar-ni-ſi, it is the covering upon us.

GARTH; GARTH; AKRA; PROMONTORIUM. Garth is from cau-âr-ith, it is incloſed ground; whence akra by tranſpoſition; promontorium is from bro-meun-tir-iu, it is a ground within the land incloſed, or the parts poſſeſſed.

GARTER; GARDAS; SARGANE; FASCIA. Gardas is from cau-ar-to-îs, incloſing the lower covering; whence garter and ſargane; faſcia is from fe-aſ-cau, a thing covering or incloſing the lower.

GATE, DOOR or PORT; DRWS, DÔR or PORTH; THYRA; PORTA. Gate is from go-at, going at, or from the Celtic caiad, ſhut; porth, port and porta ſignify the ferrying place, from pe-or-ith, it is the part from; drws, dôr, door and thyra ſignify the mouth or entrance of the water, from dwr, water;

whence

whence Dover came to be ſo called from its being the ferrying place, or the mouth or gate of the water.

GENERATION; GENEDIGAETH; GENESIS; GENERATIO. See theſe defined under the following claſs.

GENERATE; CENEDLU or GENI; GENAO; GENERO. Geni is from ag-in, acting in, or getting into being; whence genao; genero is from geni-'r, the getting in; whence generate; cenedlu is from geni-id-lu, it is begetting a family.

GENEROUS; CENEDLOG; GENAIOS; GENEROSUS. Theſe are explained under the preceding claſs, and they ſignify a numerous family, as cenedlog from cenedl-og, a great family.

GENIAL; HYWLEDD; GAMELIOS; GENIALIS. Hywledd is from hai-o-al-id, it is the action of the firmament; genialis and genial are from ag-en-al-ſi, it is the action of the high o, ſun or firmament; gamelios is from ag-m-al-o-ul, it is the action of the great high o, or the ſun or firmament.

GENTLE or SLOW; ARAF; PRAOS; LENIS. Araf is from âr-ef, it is the earth; praos is from ap-âr-ſi, it is from the earth; ſlow is from ſi-al-o, it is from high; lenis is from al-in-îs, upon extenſion or the ſurface of the earth lower, or from le-en-îs, below a high place; gentle is from ag-en-ti-le, from the firmament, or from genta-ſi, the firſt family in a ſecondary ſenſe.

GET or OBTAIN; EXWIN or CYRAEDD; EXO or KRATEO; OBTINEO. Get is from ag-it, it is from; obtineo and obtain are from ob-tyn, drawn from; exwin is from ac-o-un, acting from one; whence exo; cyraedd and krateo are from ac-or-id, it is an action from.

GIANT; CAWR; GIGAS; GIGAS. Cawr is from ac-a-wr, a man from the earth; gigas, which makes gigantis in the genitive caſe, and giant are from ag-ge-ſi, he is earth born, or from the earth.

GIFT or DONATION; DAWN; DANOS; DONUM. Gift is from ag-i-fe-it, it is an action to him; dawn is from da-w-in, the good in man; whence the reſt.

GIGGLE; CREXWENU; KANGXASO; CACHINNO. Crexwenu is from cryxu-wen, to wrinkle the face or countenance; whence the reſt, except giggle; which is from gig-al, upon the gig, or ag-ig, an high or hot action.

GILLS; CRAGENAU; BRANXEA; BRANCHIÆ. Cragenau is from cau-ar-agen, a covering or ſhut upon an opening; gills is from cau-al-ſi, it is a ſhut upon; branxea and branchiæ are from b-ar-in-cau, a thing ſhutting upon.

GIMLET or A PIERCER; EBILL; OBELOS; VERU or TEREBELLUM.

TEREBELLUM. Ebill is from eb-il, from or out of the light or ſight; whence obelos; terebellum is from tori, to break, and ebill; veru is from vi-or-iu, it is out of ſight; piercer is from ap-ir-cau-ar, ſhut upon, from, or out of light or ſight; gimlet is from cau-am-il-it, it is covered out of ſight.

GINGER; SINSIR; ZINGIBRIS; ZINZIBER. Theſe are probably of a foreign origin.

GIRDLE or GIRTH; GYREGIS; KESTOS; CESTUS or CINGULUM. Gyregis is from cau-ar-cau-w, ſhutting upon the lower or under covering; keſtos is from cau-iſ-to, ſhutting the under covering; whence ceſtus; cingulum is from cau-in-cau-al-iu, it is ſhutting upon the covering; girdle is from cau-ar-to-al, an incloſure upon the covering; girth is from cau-ar-ith, it is a ſhutting upon.

GIVE; DO or DODI; DIDOMI; DO. Give is from ag-i-ve, acting to him; do is from id-o, it is from; dodi is from do-ti, it is from to; whence didomi.

GLASS; GWYDR or IOLWRX; HYALOS; VITRUM. Vitrum is from vi-trui, to ſee through; glaſs is from the Celtic glâs, green or blue; gwydr is from cau-wy-drui, an incloſure to ſee through; iolwrx and hyalos are from y-llewirx, the light.

GLISTEN, GLISTER or SHINE; DISGLEIRIO, GOLEIO or LLEWXU; SELAGEO or LAMPO; LUCEO or FULGEO. Theſe come from goleu, light, or ag-ol, the action of or from the ſun; eglir, clear, from ag-al-ir, the action of the high light; llewix from il-ux, the high light; fulgeo from fe-il-ag, it is the action of light; luceo is from il-ac-iu, it is the action of light; ſelageo is from ſi-il-ag, it is the action of light; lampo is from il-am-p, light about the parts; ſhine is from ſi-en, it is the firmament.

GLORY; CLOD; KLEIOS; GLORIA. Clod is from ac-al-id, it is an high action; whence kleios; gloria is from ag-al-'r, the high action; whence glory; kleios is from ac-al-iu, it is an high action.

GLUE; GLUD; GLIA; GLUTEN. Glud is from ag-al-id, it is acting upon; whence the reſt.

GLUE; GLUDIO; KOLLAO; GLUTINO. See the laſt claſs of words.

GLUTTON; GLWTH; LAIMARGOS; GLUTO. Glwth is from glud, glue, which ſticks like a glutton; whence the reſt, except laimargos, which is from lai for glai-margos, a great ſtickler.

GLUTTONY; GLYTHNI; LIXNEIA; GULOSITAS. See the laſt claſs.

GNAW;

GNAW; CNOI; KNAO; RODO. Cnoi may be either from ci-yno, a dog there, or from ac-in, acting in; whence knao and gnaw; rodo is from the Celtic rhwd, ruſt.

GO; HAI; CERDDED or EWX; EIMI, ERXOMAI or XOREO; EO. Eo is from e-o, the o or ſun, which moves; ewx is from e-o-ux, the upper o, or the ſun; erxomai is from yr-uxa-o-mae, it is the upper o, or the ſun; whence xoreo; hai is explained in the preface to be the action of driving; whence eimi; cerdded is from ac-ar-hyd, an action upon the length.

GO AWAY; CYXWIN; OIXOMAI; ABEO. Theſe are compounded of ag-o, and ſignify the action of the ſun; the Celtic is from cy-ux-en, the firſt of the firmament, that is, motion; of which oixomai ſeems to be corruptly derived; abeo is from ab-eo, to go from.

GOAL; GEAL or CEULE; KOILE; CAVUS. Theſe may come either from cau-il or vi, to ſhut out from ſight or light, and ſignify a dungeon or dark place; or from cau-le, a ſhut up or incloſed place.

GOAT; GAFR; KAPROS; CAPER. Goat ſeems to be a compound of ag-w-it, it is the active animal; gafr or gafryn is from ag or ge-fryn, the hilly generation; whence the reſt.

GOD; DIW; DIOS; DEUS. God comes of the word good; diw or diu is a compound of the privative di-w, ſignifying dark or obſcure being; whence the Greek and Latin words are derived. See Good.

GOLD; AUR; XRUSOS; AURUM. Gold is from ag-ol-id, it is from the ſun; aur is from au-ir, the liquid fire; whence aurum; xruſos is from ux-ir-au, the higher liquid fire.

GOOD; DA; AGATHOS; BONUS. Agathos is compounded of ag-tha-ſi, it is a good action; tha is from da, good, by inflection, and da is from id-a, it is the earth; bonus comes from bôn-iu, it is the origin or ſtem; da is probably from this origin, becauſe God himſelf was pleaſed to call the earth good.

GOOSE; GWYDD; XEN; ANSER. Thoſe words come from the different ſounds of the animal, viz. gooſe, gwydd, and xen from their blowing or fighting ſound, and anſer from the giggling or rejoicing they make when out of danger.

GORS or THORNS; DRAEN or EITHIN; AKANTHA; SENTIS or SPINA. Theſe are defined under the word Acantha, except gors, which comes from the Celtic gors, ſignifying heath; which ſee.

GOVERN or REIGN; RHEOLI; KURIEUO; DOMINOR. Rheoli is from rheol, a rule or form, which is from rhi-ôl, a prince after, or from arol, after; reign is from rhi-yn, a prince upon;

upon; kurieuo is from the Celtic cyro, to beat or cure; govern is from gov, inſtead of cyf, ſignifying chief or head, and reign; dominor is from domus, and wr, man, which domus ſignifies a houſe or poſſeſſion, from tu-mi, my houſe.

GOWN; HYGAN; KAUNAKE; TOGA. Toga is from the Celtic to-uxa, the uppermoſt covering; kaunake is from cau-yn-uxa, the upper covering; hygan is from hy-gau-in, the higheſt covering upon or garment; gown is from cau-w-in, a covering upon a man.

GRACE; GRÂS; XARIS; GRATIA. Theſe are from ag, action, and rheſwm, reaſon, that is, the action of reaſon; ſee Reaſon for a further explication hereof.

GRAFF or A YOUNG SHOOT; BRIGIN; PHRYGANON; SURCULUS. Graff is from the Celtic craffu, to have a view or glimpſe of any thing; ſhoot is from ſee-out; brigin is from bri-gen, the firſt growth; whence phryganon; ſurculus is from ſur-cal-al, above the covering part.

GRAIN; GRAWN; XONDROS; GRANUM. The true brigin of theſe terms is from ag-âr-yn, the growth on the earth.

GRANDDAUGHTER; WYRES; UONE; NEPTIS. Neptis is from ni-peth-is, a lower part of us; uone is from un-o-ni, one of us; wyres is from w-yr-îs, a more diſtant female; grand is from ag-ir-en-id, it is the action of the firmament, as great ſeems to be from ag-ir-id, of the ſame ſignification; daughter is from id-w-ter, ſhe is the mother of man. See Father and Mother.

GRANDMOTHER; NAIN; NENNOS; AVIA. As to grandmother ſee Grand and Mother; nain is from ni-a-in, our having been in; whence nennos; avia is from a-vi, have been, or perhaps the a in nain, &c. ſignifies the world, then it will read, ſhe has been the world or mother of us.

GRANDSIRE; TAID; PAPPOS; AVUS. Grandſire is from grand and ſire, or father, which ſee; tâd ſignifies the ſeeding power, and taid that he was the tad, or the ſeeding power; avus is from the Celtic a-vu, he was; pappos ſeems to be an arbitrary term uſed by infants, perhaps from calling them babies, or mentioning the pap or breaſt to them.

GRASS; PORFA or GWELLT; XLOE or PHORBE; GRAMEN. Graſs is from ag-âr-ſi, it is the action or growth of the earth; porfa is from ap-âr-ſi, food from the earth; whence phorbe; gramen is from ag-âr-man, action or growth upon the ground part; gwellt and xloe are from ag-o-al-ti, the action of fire on the land.

GRAZE; PORFAU; PHERBO; DEPASCO. See Graſs.

GRAVE; PRYDD; BARUS or PHRONIMOS; GRAVIS or PRUDENS. Prydd, barus, phronimos and prudens come from pri-id, it is ancient; gravis and grave are explained under the word Heavy.

GRAY; LLWYD; POLIOS; CANUS. Llwyd is from al-au-id, it is the cloud or rain; polios is from ap-o-al, it is from the clouds; canus is from auc-en-iu, it is the clouds; gray comes from auc-ir-y, the clouds or the water of the firmament.

GREAT; MAWR; MAGOS; MAGNUS. Great is compounded of the Celtic cri-it, it is ſtrong, or as under the term Grand-daughter in a more primary view; mawr ſeems to be a compound of m, expreſſing the form of the world's ſurface, as hills and dales; au, the water, and 'r, the; whence môr, the ſea; magos and magnus probably come from m-auc, the great water; or great may come from auc-âr-it, it is the earth water.

GREATER; MWY; MEISON; MAJOR. See Great, this being the comparative degree of it.

GREATEST; MWYAF; MEGISTOS; MAXIMUS. See Great, this being the ſuperlative degree of it.

GREEN; GWYRDD or GLÂS; XLOROS; VIRIDIS. Glâs is from ag-al-as, growth upon the lower part, which is graſs; xloros is from ac-al-âr-as, growth upon the lower ground, or the graſs; green is from ag-âr-in, the growth upon the earth; gwyrdd and viridis are from the ſpring.

GREET; ANNERXI; ERXOMAI; SALUTO. Greet is from ag-ar-it, for id, the act of ſeeing; ſaluto is from ſi-al-it, for id, to be upon the ſee or viſiting; anerxi is from an-erxi, without bidding; erxomai is to go, but aſpaſomai, the common Greek term for greeting, is from the Celtic hyſpus, manifeſt, or to make known.

GRIEF; OXAIN; AXOS; MÆROR. Grief comes from the Celtic cri-ef, he is crying; mæror is from marw, to die; the reſt come from the Celtic ox, or och, oh! an interjection of weeping. See O.

GRIEVE; DOLURIO; DELEO; DOLEO. Grieve is explained in the preceding claſs of words; dolurio comes from the ſubſtantive dolur, dolor, which is a compound of dial, revenge or puniſhment, and ar, upon; whence deleo and doleo are corruptly derived.

GRIND; MALU; MULIAO; MOLO. Power, force, ſtrength, motion, &c. being expreſſed either by the ſun or fire, here the word grind is compoſed of ac-ir-en-id, it is the action of the firmament fire, or of the ſun; the reſt are from m-ol, ſignifying the great ſun, viz. m great, and ol, a lumi-

nous

nous moving orb; to which a mill has ſome reſemblance, in the ſhape and motion of its wheels, but more in its ſeparating power to the ſuns ray's.

GRIND THE TEETH; RHINOCIAN DANEDD; BRUKO TAIS ODONTAS; FREMO. As to grind, ſee Grind and Teeth; the other words ſeem to come from the ſound.

H

HA THEE; ATATI; ATATAI; ATAT. Theſe ſignify to thee.

HA HA; HA HA; E E; HA HA. Ha is from hi-a, high from the earth or death, which is to rejoice; E is the water, which flows high as a perſon does in rejoicing; whence they are properly called notes or interjections of rejoicing.

HABIT or CUSTOM; DEFOD; DESMOS; RITUS. Defod is from id-fyd, it is the world; Deſmos is from id-es-moes, it is the paſt manners or cuſtoms; ritus is from r'-ti-ſi, it is what is; habit is from y-bid; the world. See Cuſtom.

HAIL or HAILSTONES; CENLLYSG; XALASAI; GRANDO. Hail is from hai-au-al, an action upon the water; cenllyſg is from ac-en-al-is-aug, the action of the firmament upon the lower water; whence xalaſai; grando is from ag-'r-en-au-id, it is the action of the firmament water.

HAIR OF THE PRIVY PARTS; CEDOR; KLEITORIS; PUBES. Cedor is from ac-i-tor, the belly growth; kleitoris is from ac-al-tor-ſi, it is a growth upon the belly; pubes is from p-ub-as, a thing upon a female; hair is from hai-ar, growth upon.

HAIR; GWALLT or CYDUN; MALLOS, KODION or KIKINNOS; VELLUS or CINCINNUS. Gwalt is from ag-w-al-it, it is a growth upon an animal; whence vellus; cydun is from ac-ci-id-un, it is one growing together; whence kodion; kikinnos is from cau-cau-in, the incloſed covering; whence the reſt.

HALL; LLYS; AULE; AULA. Llys is from lle-ſi, it is the place or palace; aule is from y-le, the place; whence aula; hall is from hi-le, an high place.

HAM or KNEE; GAR or GLIN; GONU; GENU. Gar is from ag-ar, acting upon; glin is from ag-al-in, acting upon; gonu is from ag-in, acting upon; whence genu and knee; ham is from hai-am, acting about or for action.

HAND; PALF or LLAW; PALAME, XELR or GUALOS; MANUS or VOLA. Llaw is from allu-w, a man's power;

palf is from p-al-ſi, my high or powerful part; xele is from uxa-le, the higheſt place; gualon is from uxa-le-yn, the high part upon; palame is from p-al-mi, my high part; manus is from mi-en-iu, it is my high part; vola is from vi-law, my hand or high end; hand is from hi-end, the high end.

HANG; CROGI; KREMAO; SUSPENDEO. Hang is from hi-en-cau, to fix high in the ſky; crogi is from cau-ar-ux, to fix upon high; kremao is from cau-ir-mae, it is fixing high; ſuſpendeo is from ſuſ-p-en-idiu, it is to be up in the air.

HAP; FORTUNE or CHANCE; DAMWEN; DAIMON; FORS or FORTUNA. Fors is from ſe-or-ſi, is a thing without ſight; fortuna and fortune are from fors-dyn, a man's lot; damwen is from id-am-o-en, it is in the world from the heaven; whence daimon; chance is from ac-hi-en-ſi, it is from heaven.

HARBOUR; ABER; POROS; PORTUS. Aber in its primitive ſenſe is from a-ber, from a ſpring, that is, a freſh water place; whence harbour; poros is from ap-oros, from a ſpring; whence portus in a primary ſenſe.

HARD; CALED; XALEPOS; DURUS. Hard is from hi-âr-id, it is the high ground; caled is from uxa-le-id, it is the higheſt place; xalepos is from uxa-le-p-ſi, it is the higheſt part; durus is from the Celtic dûr, ſteel.

HARE; YSGYFARNOG; LOGOOS; LEPUS. Hare is from hi-ar, the high upon, or long-legged; or from hai-'r, the active; lagos and lepus ſignify the ſwift-footed; yſgyfarnog is from ysgyrnog, the bony.

HARM or HURT; NIWED; ATAO; NOCEO. Niwed is from in-w-id, it is upon man; atao is from at-w, at man; noceo is from in-w-ac, an action upon man; hurt is from hai-ar-it, it is an action upon.

HARP, LYRE or GUITAR; TELYN or CRWTH; KITHARIS, LYRA or XELIS; LYRA, KYTHARA or CHELYS. Telyn is from id-al-un, it is the high ſounding; xelys is from uxal-ſi, an high ſound; lyra and lyre are from al-'r, the high ſound; harp is from hi-ar-p, a thing upon high; crwth is from cru-ar-ith, it is a ſhutting, gathering, or hunch-backed thing; whence the reſt.

HARROW; OG; BOLOKOPEMA; OCCA. Og is from w-ag, cattle action; whence occa; harrow is from hai-ar-w, action upon cattle; bolokopema is from bo-al-ac-p-mae, it is a thing acting upon the cattle or oxen.

HART or STAG; CARW or ANIFAL; KERAOS or ELAPHOS; CERVUS or ELAPHOS. See the word Stag.

HASLE; COLL or CYLL; KORYLOS; CORYLUS. Coll or

cyll are from cau-ol, all ſhut, as a thicket; korylos and corylus are from cau-r-yl, of the ſame ſignification, or the light ſhut out; haſle is from h-as-les, high over the place.

HAT; HET or PENTAS; PETASOS; PETASUS. Pentas is from pen-tas, the head covering; whence the Greek and Latin terms; het and hat are from hi-to, the high covering.

HATE; CASAU; STUGEO or AGAOMAI; IRASCOR or ODI. Agaomai is from ag-o-mae, he is going from me; ſtugeo is from ſt-ag-o, he is going from; odi is from o-id, he is off; hate is from hai-it, he is away; iraſcor is from ir-ſi-ag-or, it is from an angry action; as to caſau ſee Hatred.

HATRED; CÂS; EXTHOS; ODIUM. Cas is from cau-ſi, ſhutting up ſound; exthos is from exos or eco-to-ſi, it is the covering or ſhutting up of ſound; the reſt are explained in the preceding claſs.

HAVE or HOLD; CAEL; EXO; HABEO or OBTINEO. Cael is from ac-a-ail, an action from another; exo is from ac-o, an action from; habeo is from hai-ab, an action from; whence have; obtineo is from ob-tynu, to draw from. See Hold, &c.

HAUKE; HOXIO; XREMPTOMAI; SCREO. Thoſe are from the ſounds, or from hi-w-ac, man acting up; hoxio is from hi-ox-iu, it is oxing or acting up; xremptomai is from xri-am-peth-mae, it is a noiſe about a thing; ſcreo is from ſi-cri, it is a noiſe.

HAUGHTY; UXDER; BRENTHOS; SUPERBUS. Ux-der is from ux-tir, high hand; brenthos is from brin-ti-ſi, it is a hilly poſſeſſion; haughty is from hi-ux-ti, the higher poſſeſſion; ſuperbus is from ſi-up-âr-bi, it is a view of the high country; but in a ſecondary ſenſe they all ſignify an high property.

HAWK or FALCON; GWALX; PHALCON; ACCIPITER. Gwalx is from ag-w-al-ux, an animal acting up high, or flying high; hawk is from hi-w-ac, an animal acting high; accipiter is from ac-hi-p-tir, acting to the higheſt part of the land; phalcon and falcon are from phi-al-ac-en, an animal acting high to the ſky.

HAY; GWAIR; XORTOS; FÆNUM. Hay is from hi-ai, a high growth; gwair is from gwi-ir, an high growth; fænum is from ſi-en-iu, it is an high growth; xortos is from ux-ac-ar-ti, the higher growth upon the poſſeſſions.

HE; EF; AUTOS; ILLE. } The firſt pronouns, I ſig-
THOU; TI; TY; TU. } nifies exiſtence, ſi life, and
I; FI; EGO; EGO. } ego, action. The ſecond pronounsthou, ti, ty and tu ſignify external poſſeſſions, properties, ſubſtances, qualities, &c. under the ſky; and the third pro-

nouns are from hi, high; ef, a view or ſight; auten, ſtrid poſſeſſions or the ſky; and ille from il-le, the place of the light or the ſky.

HEAD; PEN, CAPEN or CRUAN; KEPHALE or KARENON; CAPUT or CRANIUM. Head is from hi-id, it is high; pen is from p-en, the ſky or high part; capen is from cau-pen, the covered end; kephale is from cau-p-al, covering the high part; cruan is from cau-ar-en, covering the high part; whence karenon and cranium; caput is from cau-p-it, it incloſes the part or the higher part; but cruan, &c. rather ſignify the ſkull.

HEAL; IAXAU; AKEOMAI or IAOMAI; SANO. Sano is from ſi-en, he is up; iaxau is from i-ux-hai, he gets up; whence the Greek and Latin words; heal is from hi-al, high up.

HEALTHY; IAX or HOLLIAX; OLOKLEROS or HYGIES; SOLIDUS or SALUBER. Iax is defined under the word Heal; holliax is from holl, all and iax; whence the Greek terms; ſolidus is from ſi-oll-idiu, he is all ſound; ſaluber is from ſi-al-ub-ur, he is a man up high; healthy is from hi-al, high up

HEAP; SWP or TWR; SOROS; ACERVUS. Swp is from ſi-up, it is up or high; heap is from high up; twr is from to-ar, a covering up; ſoros is from ſi-ar-is, it is upon a lower; whence acervus.

HEAP OF STONES; CROMLEX; KROMAX; ACERVUS. Cromlex is from crwm-lex, the bending flat ſtones or ſlate; whence kromax; as to heap and acervus ſee the preceding claſs; unleſs acervus comes from curvo, to bend, wherein it would agree in ſenſe with the Celtic; but carnedd from cae-ar-en-id, properly expreſſes an heap of ſtones, or a ſtone fortification.

HEAP or PLACE TOGETHER; TASU; TASSO; COLLOCO. Colloco is to place together; taſu and taſſo are from to-as, to cover the lower. See Heap and Place.

HEAR; CLYWED; CLYO; AUDIO. Clywed is from ac-alw, from calling; whence clyo; hear is from hi-ar, bold upon; audio from hy-idiu, it is bold, or they may come from clyſt and ear, which ſee.

HEART; CALON; KEAR; COR. Calon is from ac-al-w-yn, a powerful action in man or animal; kear and cor are from the Celtic cyr, a beating; heart is from hi-ar-it, it is bold or high upon it.

HEAT or BOILING; IAS; SESIS; FERVOR. Ias is from i-au-ſi, the water ſounds; ſeſis is from ſi-au-ſi, the water is ſounding;

ſounding; fervor is from fir-au-ar, the fire upon the water; heat is from hi-au-it, the water is high; ſee boiling under Boil. Here it may be obſerved that fir ſignifies fire in life, or kindled, from fi-ir.

HEATH or GRIG; GRUG; EREIKE; ERICA. Grug is from ag-âr-uxa, the growth of the higheſt ground; whence the reſt, except heath, which is from high-at-id, it is at the height.

HEAVE or ALLEVIATE; YSCAFNU or DERXAFU; EPAIROO or KOUPHISO; ALLEVO. Heave is from hi-a-ve, high with it; alleviate is from al-ve-at, high with it; yscafn is from ys-ac-ef-en, from low with it up; derxafu is from tir-uxaf, the higheſt land; kouphiſo is from yscafn; allevo and alleviate are from al-a-ve, high with it.

HEAVEN or HORIZON; NEF or EN; NEOS, OURANOS or KOILON; COELUM or TEMPLUM. There are many other expreſſions made uſe of to ſignify the ideas of heaven, which ſeem very confuſed; the Druids made uſe of un, one, or the univerſe, formed of u-yn, the Deity's exiſtence; afterwards it came to be en, nef, neos, alſo cœlum or cel-en, the hidden en; high-en, horis-en, oura-nen, koil-en, and templ-en, from the ſky's appearing of a concave form, and temples having anciently no other covering.

HEAVY or HUMDRUM; TRWM; AMPHIBARUS; GRAVIS. Trwm is from tir-wm, dead earth; humdrum is from hi-am, high or hills about, and trwm; amphibarus is from amphi-b-âr-iu, it is the part ſurrounding the country; gravis is from cau-ar-vi-ſi, it is ſhutting upon ſight; heavy is from hai-o-ve, he is from acting. See Dumb.

HEDGE; CLAWDD; LAKKOS; LAMNA. Hedge is from high-edge; clawdd is from cau-le-id, it is an incloſed place; whence lakkos by tranſpoſition; lamna is from le-am, a place about or ſurrounded.

HEDGEHOG; DRAENOG; AKANTHA XOIROS; ERINACEUS. Hedgehog needs no explanation; draenog is from draen-hog, the thorn hog.

HEEL; SYWDL; SKELIS; PTERNA or CALX. Heel is from hi-al, high upon; ſywdl is from îs-id-al, it is the lower upon; ſkelis and calx are from ſi-ac-al, and ac-al-ux, it is the ſupporter; pterna is from p-tir-in, the ground upon.

HELL or FURNACE; YFFERN; GEHENNA or KAMINOS; FORNAX, INFERNUM or GEHENNA. Yffern is from y-ffwrn, the furnace; whence fornax, furnace and infernum; kaminos is from cau-mewn, ſhutting within; gehenna is from

cau-en-o, a ſhut out of heaven; hell is from hi-o-il, far from the light; but fwrn is compounded of fir-yn, a fire within.

HEM or BORDER OF A GARMENT; GODRE; KROSSOS; FIMBRIA. Kroſſos is from the Celtic cwr-iſa, the loweſt border; godre is from cy-dir, the ends or limits, or firſt of the poſſeſſions; fimbria is from fin-bri, the edge of the country, or the firſt ends.

HEMP; CYWARCH or CANAP; KANNABIS; CANABIS. Cywarx is from cy-wr-ux, a growth equal to man's height; canap is from ci-'n-pe, high as our heads; whence the Greek and Latin words; hemp is from hi-am-pe, high as my head, or hempen.

HEN or COCK; CEILIOG or IÂR; ALEKTOR or ALEKTORIS; GALLUS or GALLINA. Hen is from the Celtic hên, ancient; iâr is cold; ceiliog is from galw-og, the great caller; whence the reſt; or cock may come from the Celtic côg or cuckow; but it ſeems more probable that it is a contraction of ceiliog. See Cock.

HERB; LLYS or LLYSIEU; XLOE; HERBA. Herba and herb are from âr-bi, the life or growth of the earth; xloe ſeems to come from ac-al-o, a growth from or leſs than high; the Celtic is the loweſt growth. See the next.

HERD or FLOCK; AIG or LLIAWS; AGEMA or LOXOS; AGMEN or GREX. Aig is from a-ig, the rays of the ſun; whence agema, with the addition of mân, ſmall; grex is from ag-ir-ux, from the higher fire; loxos, lliaws and flock come from il-ux, the higheſt light; herd is from hi-ir-id, it is the higheſt fire, but this is the primitive ſenſe.

HERE; HWDE; IDON; ITEM TIBI. Here is from hi-ur, be briſk man; hwde is from hi-w-ti, be thou briſk man; idon is from id-w, ſee man; item tibi is from hi-am-ti, thou briſk about.

HERE; YMA; ENTHA; HIC. Yma is from y-am, the about, or i-am, about the i, or a point; entha is from yntho, within, or from i-in-ith, it is upon i; hic is from i-ac, the action of the i or point; here is from i-ar, upon the i or point.

HERETICK; HERETIC; AIRETIKOS; HERETICUS. Heretic is from the Celtic hîr-dig, a warm or long ſtickler; whence the reſt.

HERITAGE; ETIFEDDIATH or GLYDIAETH; KLEROS; HEREDITAS. Etifeddiath and hereditas are from etifedd and hæres, both ſignifying heir, or from y or yr-ti-fydd, the poſſeſſor that is to be; glydiaeth is from glynu, to adhere; kleros is from glynu and cro, to adhere to the poſſeſſor.

HERMIT;

HERMIT; ERMID; EREMOS; EREMITA. Thoſe ſeem to come from wr-mid, a mute or dumb man.

HERO; ARWR; EROS; HEROS. Arwr is from âr-wr, a great poſſeſſor of land, or governor, which was the origin of quality, as in the word tyrant, a prince, which is compoſed of ti-wr-en, an ancient poſſeſſor; whence the other words are derived.

HESITATE or DOUBT; PETRUSO; APOREO; DUBITO or HÆSITO. Petruſo is from peth, ſome, and rhuſo to ſtartle; dubito and doubt are from tyb, to doubt, which ſee; aporeo, is from ap-orao, from ſeeing; hæſito and heſitate are from hai-îs-it, it is action or leſs; the Latin for the Celtic hai, being hæ.

HEW or HAC; HACCIO or NADDU; XIASO; ASCIO or DECUSSO. Thoſe come from the noiſe a perſon, makes in hewing, as hi-w; and naddu is from nadu, to make a noiſe, and hac, &c. is either from the perſons noiſe, or as appears under the word Cut.

HICKET or CLUCK; CLYCCIO; LUSO; SINGULTIO. Theſe come from the ſound, but then the letters in all theſe caſes are adapted to the ſound, as here for example; clyccio is from ac-al-ac-in, it is an action upon the ac, and not action upon, which would not be expreſſive.

HIDE; CYDDIO or CELU; KEYTHO; OCCULTO. Cyddio is from ac-id-iu, it is from ſight; of this primitive comes the word keytho, and from celu, occulto. See Conceal.

HIDE or SKIN; CROEN; XROAS or SKUTOS; CUTIS or CORIUM. Hide comes from the preceding word hide, as covering or concealing the body of an animal, and ſkin, ſkutos and cutis are from the Celtic ci or cidd, hidden; but croen, xroas and corium ſignify the covering or ſkin of an animal only; ſee the word Fleſh.

HIGH or LOFTY; UXEL; UPSELOS; ALTUS. Alſo al, tal and gallt, in the Celtic; al is from a-l, the a or earth extended, that is, the ſurface of the earth; uxal is from ux-al, above high; high is from hy, high. See the preface.

HIGHEST; UXAF; EXATOS; SUMMUS. Theſe are explained under the word High; ſummus comes from ſwm-mwiſ, it is a greater ſum.

HILL; BRYN or ALLT; BOUNOS; COLLIS. Hill is from high-al; collis is from uxel; bryn is from bri-en, the country in the horizon, or a high country; whence bounos; though ſomewhat imperfect for want of an r, to make it bro.

HILLOCK; TWMPETH; THROMBOS; GRUMUS. Twmpeth is from twyn-peth, the buſh or heap part; throm-

bos

bos is from twr-am-beth, the heap about things; hillock is above the hill or high; grumus is from the Celtic grymm, ſubſtantial.

HIMSELF; EF or YNTEU; AUTOS; IPSE. Ef is from e for y-fi, the being; ipſe is from i-pe-ſi, the thing that is; ynteu and autos are from yn or au-ti, that is one property; himſelf ſignifies his own life or being.

HIND; HART or STAG; CARW, EWIG or ANIVAL; KERAO, AFIX or ELAPHOS; CERVUS, IBER or ELAPHOS. Carw is from the Celtic garw, or from ag-ar-w, countrified or rough animal in action; whence keraos, hart and cervus; ewig is from e-w-ig, the angry or hot animal; whence afix, ibex and ſtag; anifal is from y-ni-fal, like unto us; whence elaphos; hind is from high-end, whence the Engliſh adverb, behind, and the verb hinder.

HINDER; RWYSTRO; ERETUO; IMPEDIO. As to hinder, ſee the laſt claſs; rwyſtro is from rhwys-ſtro, too much turning and twiſting; whence eretuo; impedio is from am-pe-id, it is about the feet.

HINGE; COLYN; GINGLYMOS; CARDO. Cardo is from cau-ar-tu, a ſhut upon the houſe; hinge is from hang-cau, a ſhut hang; colyn is from cau-hoel-in, the ſhutting in nail; ginglymos is from cau-in, the ſhutting, and colyn.

HIS; EI; OS; SUUS. Suus is from ſi-w, it is mans; os is from w-ſi, it is mans; his is from he-ſi, it is his; ei is from e-i, to him.

HISS; SIO; SIZO; SIBILO. Hiſs is from hi-ſi, a high ſound; ſio is from ſi-au, the ſound of the water; whence ſizo; ſibilo is from ſi-ab-al-au, ſound from the high water or the ſea, as that of the waves; the Celtic being from the hiſſing of the waves, and the city of Sidon, being from ſi-don, the hiſſing of the waves.

HISTORY; YSTORY; ISTORIA; HISTORIA. Thoſe are from eiſte-rhu, a ſitting chatt, or telling tales or ſtories.

HIT or STROKE; PALFOD; PLEGE; PLAGA. Palfod is from palf-ad, the palm of the hand to or upon; plege and plaga, are from p-al-ac, an act or ſtroke upon a thing; ſtroke is from ſi-taro-ac, it is a ſtriking action; hit is from the Latin ictus a ſtoke compoſed of i-ac-it, acting high or bold, or from hi-at-ti, bold or high at thee or at a thing.

HO; HO; HO; HEUS. Ho is an interjection of calling, compoſed of h-o, ſignifying the high o, or the ſun, which is as much as to ſay, look upon the ſun or ſee; heus is from h-o-iu, it is the high o or the ſun.

HOGS; MOX; XOIROS; PORCUS. As ſeveral of the filthy

thy kind of animals derive their names from the Celtic interjection och, ſignifying oh fie, as the m-ox or hi-ox, for hogs, and the fie-ox for a fox, ſo here hog is from hi-og, for ox, and mox is from m-ox, the large or great ox; xoiros is from yr, the, and ox; porcus is from ap-yr-ox-iu, it is from the ox or ſow, that is a pig.

HOLD or RETAIN; DAL; DOLEUO; TENEO or RETINEO. Dal and teneo are from di or ti-al, or ti-lu, ſignifying firmament property, or the attraction of the ſun; the word hold is from high-ol-id, it is the ſun or its attraction, or they may be from id-al and id-en, it upon.

HOLE; TWLL or CEUDWLL; KOTILE; CAVITAS. Twll is from di-ol, without ſun or light; whence hole; ceudwll is from cau incloſed, and twll; whence kotyle; cavitas is from cau-vi-it, it is ſhutting out ſight.

HOLLOW or CEILED; CEUOL; KOILOS; CAVUS. Cavus is from cau-o-vi, to ſhut from the ſight; hollow is from hi-o-il, far from the light; the reſt are from cau-o-il, ſhut from the light.

HOLLOW; CAUOLI; KOILOO; CAVO. Theſe are explained under the laſt claſs of words.

HOLLY; CELYN; GLEINOSIS; AGRIFOLIUM. Agrifolium is from y-cri-folium, the ſtrong or fortified leaf; celyn is from cau-al-yn, ſhut up within; whence the reſt, but ſomewhat miſtaken, eſpecially holly, from a ſuppoſition that cau in celyn ſignified action, whereby hai, action, has been prefixed to olly in holly.

HOLYDAY or FESTIVAL; GWILIAU; TELETAI; FERIÆ. Gwiliau is from gwyl, a holyday, which is from ag-o-haul, the action of ſunday; holyday is from hi-wyl, the high holyday; hence teletai; feſtival is from faſt-wyl, i. e. a holy faſt; feriæ is from fero or offero, or the days for offering or bringing to the altar.

HONE; AGALEN; AKONE; COS. Agalen is from ag-al-en, action upon the higheſt part or edge; hone is from hai-y-en, an action on the higher or upper part; akone is from ag-y-en, an action on the higher part; whence cos, cotis, in the genitive caſe.

HONEST or VIRTUOUS; DAIONUS; DOKIMOS; PROBUS. Daionus is from the Celtic word daiawn, right good; dokimos is from digon, ſufficient; virtuous is from virtus, which is a compound of wyr, truth, and idiu, it is; honeſt is from honeſtus, or hi-en-eſt, it is divine; probus ſeems to come from the Celtic profus, approved; ſee it defined under the word PROVE.

HONEY;

HONEY; MÊL; MELI; MEL. Mêl is not expreſſive of the taſte of honey, but merely of the colour of it; this like all other terms made uſe of, to ſignify any ſpecies of taſte, are formed by ſome viſible property of the ſubject, as here, the word honey is compounded of an aſpirate, ſignifying high, and o-en-y, the ſun; mêl and the reſt are from of m-il, the great ſun, the world's ſun or bleſſing.

HONEYCOMB; CWYBR; KERION; FAVUS. Honeycomb is from honey-cau-am, to incloſe or ſhut about the honey; favus is from the Celtic fau, a little den or cell; cwybr is cau-y-prif, the worm's incluſure; kerion is from keros, wax; which ſee.

HONOURABLE; PARXUS; ARXAIOS; ANTIQUUS. Honourable is from the Celtic hên-wr-able, that is, an able old man; antiquus is from hên-ti-ux, an ancient chief poſſeſſor; parxus is from p-arx-iu, it is a chief or ancient thing; whence arxaios and arxe, principium, beginning, &c.

HOOK; BAX; XAION; BACULUM. Bax is from b-cau, a thing ſhut; xaion is from cau-un, a ſhutting one; baculum is from bax-al-am, a ſhut about a thing; hook is from y-cau, the ſhut.

HOOK, BILL or SICKLE; CRYMAN or BILWG; KROPION or PELEKYS; FALX. Cryman is from cau-ar-y-man, to ſhut upon a thing; biwlg is from b-al-cau, a thing ſhutting upon; kropion is from cau-ar-pe-un, a ſhut upon the thing within; ſee Hook.

HOOP; CYLX; KYKLOS; CIRCULUS. Cylx is from cau-al-ux, an incluſure or ſhut on the higheſt or upper part; whence kyklos and circulus, the r ſtanding therein, in the place of the l in cylx; hoop is from high-up, but theſe in their primitive formation are from the ſun.

HORN; CORN; KERAS; CORNU. Corn comes from corni, our feeding; whence the reſt; ſee Bone; or they may ſignify no more than ac-ar-en, growing upon the higheſt part or top.

HORN; CYRNIO; KURISO or KUREBAO; CORNIBUS PETO or PUGNO. Theſe come from the preceding claſs.

HORIZON; OR or WYBREN; OROS or ORISON; TERMINUM or HORIZON. Or is from o-r, the circle or utmoſt bounds; whence oros; oriſon or horizon are from or-is-en, the border under heaven; terminus is from tir-min-iu, it is the edge of poſſeſſion; wybren is from wbr-en, the high ſky; but it is to be obſerved that the particle tîr, ti or t, all ſignify primarily the horizon, and poſſeſſion or property in a ſecondary ſenſe, as all things are under the heaven, or horizon, or between earth and heaven.

HORRID;

HORRID; OFNADYS; PHOBEROS; HORRIDUS. Ofnadys and phoberos are defined under the word Fear; horridus is from hi-wr-idiu, it is a bold man; whence horrid.

HORSE; CEFFYL; KABALLOS; CABALLUS. Ceffyl is from cifil, chief mule or animal; m in mule changing into f, by being joined to ci, whence caballus and kaballos; but horſe ſeems to be of a different origin, viz. of hi-w-ar-ſi, a high animal to ſit upon, as the Celtic marx is from m-ar-ci, my ſitting dog, or from mar-ci, a great dog or a great horſe.

HOT or HEATED; BRWDUS; BRATHEIS; FERVEFACTUS or FERVIDUS. Brwdus is from berw-idiu, it is boiling; whence the Greek and Latin terms; hot, &c. is from hi-au-it, it is high water; or from hi-o-it, it is the high o or the ſun.

HOUR; AWR; HORA; HORA. Thoſe are from y-or, the round.

HOUSE; TU; ETHOS; DOMA, DOMICILIUM or DOMUS. Tu or tiw, is from ti-w, the poſſeſſion or covering of a man; ethos from e, the, and tu; doma and domus, my houſe; domicilium, the houſe of me and my family.

HOW MANY; PASAWLUN; POSOI; QUOT. The Celtic is from pe-ſi-al-un, the or what thing is above one; poſoi is from p-ſi-o-i, the thing that is from one, or the figure of one; quot is from ci-o-it, it is from th firſt; how is from quot; and many is from the Celtic mân-y, the ſmall.

HUNDRED; CANT; EKATON; CENTUM. Hundred is from un-dre-id, it is one town, or cantred; cant is from canton, ſo is ekaton and centum; which was an incloſure or a conjunction of an hundred towns or villages; which ſee.

HUNGRY; NEWYN; PEINAON; ESURIENS. Newyn is from ni-wyn, no bleſſing; whence peinaon; hungry is from high-eng-or, high, or far from largeneſs; eſuriens is from yſ-or-eng, the being from largeneſs.

HUNT; HELAU; ELAUNO; VENOR. Helau is from hai-al, upon the action of driving; whence elauno; hunt is from hai-ynt, they are upon action; venor is either from venio-ar, upon the coming or bringing in, or from vi-in-ar, upon ining the animal.

HURT or CRUSH; NIWED or SIGO; ATAO or AASKO; NOCEO or COMMINUO. Hurt is from hi-ar-it, it is high upon; cruſh is from ac-ar-is, an action upon a lower; ſigo is from is-ag, a lowering action; niwed is from in-w-id, it is upon a man; aaſko is from ſigo; ſo is noceo, a compound of niw in niwed and ſigo; comminuo is from com and niwed; atao ſeems to be from the Celtic atto, to him.

HUSBANDMAN or COUNTRYMAN; GWLADWR; GEORGOS;

ɔos; AGRICOLA. Gwladwr is from gwlad-wr, a countryman. The other words are of the like origin.

HUSK; CIB; KIBISIS; SACCULUS. Cib is from cau-bi, a ſhut for food; whence kibiſis,; huſk is from hi-us-cau, the cheſt over the corn; ſacculus is from ſi-cau-al-us, it is the cheſt or covering upon corn, the Celtic term us, chaff, ſignifying corn as well as chaff in compoſition.

HY or HIE; HWY; APAGE; APAGE. The Engliſh and Celtic terms are from the Celtic verb hai, which is defined in the preface; apage is from ap-ag, go from; but thoſe are alſo farther explained in the introduction.

I.

I. FI; EGO; EGO. Thoſe are defined under the pronoun He.

JARR or DISAGREE; AMRYFAELIO or ANGHYSON; ANABALLOMAI or DIAPHONEO; DISCREPO. Amryſaello is from am-rhyſel, for war; anghyſon is from an-cy-ſwn, not conſonant; diaphoneo is diſſonant; anaballomai is to differ; diſcrepo is of the ſame ſignification, and diſagree needs no explanation here.

JAY; COGFRAN; KORAKIAS; GRACULUS. Cogfran is from cog a cuckow, and bran a crow; the Greek and Latin terms are from korax a crow, and the Celtic lu a family; jay is probably from the gaiety of its feathers.

ICE; RHEW; KREUOS; GELU. Gelu is from ceulo to coagulate, or from ceuol-au, ſhut up water; rhew is from oer-au, cold water; kruos is from auc-oer, cold water; ice is from au-ſa, ſtanding water, it being eyſe in the German.

ICHOR or CORRUPTION; GÔR; IXOR; SANGUIS CRUDUS. Gôr ſeems to be a contraction of cau-ar, a gathering upon; crudus is from cau-ar-idiu, it is a gathering upon; ixor is from i-cau-ar, the gathering upon; corruption is from gôr-up-ti-en, a gathering upon the upper or out-ſide.

IDEA; IDIW; IDEA; IDEA. Idiu is from id, it is, it ſeems, or it is ſeen, it being from its being ſeen; ſo ſi ſignifies it is, becauſe it ſounds; but a farther explanation hereof is given in the introduction; and the Celtic word rhith, commonly made uſe of to expreſs an idea, is a compound or r'-ith, for id, by inflection, ſignifying the idea.

IDIOT; HYRTUN; IDIOTES; IDIOTA. Hyrtun is from hi-ir-di-un, one without the high fire or light, as dull is from di-ol, without light; the other words are from idea-o-it, he is without ideas.

IDLE; SEGUR; ARRGOS; SECURUS. Idle is from the Celtic hyd-le, along or about a place; ſegur is from ſi-ag-or, ne is from action; whence the reſt.

IDOL; DELW; EIDOLON; IDOLUM. Delw is from di-liw, the likeneſs of a deity; whence the reſt.

JEST or JOKE; GWATWORI; XARIENTISOMAI; JOCOR. Gwatwori is from ag-w-at-xware, the action of man at or towards playing; joke may be either from the Celtic gwaud or from io-ac, the action of io, as gwaud is from ac-io-id, it is the action of io or Jupiter; hence the reſt; but ſee the word Play.

IF; OS or AI; EI; SI. Ai is from a-hai, it is action or going on; whence ei; ſi is the ſame from ſi-hai, as os is from o-ſi; and if is from y-ſi, the being.

IGNOBLE; ANLYDOG; AKLEES; IGNOBILIS. Anlydog is from an-ly-id-og, he is not a great family; aklees is from ac-lu-es, from a low family; ignobilis and ignoble are from ag-noble, from noble; which ſee.

IGNORANCE; ANYSG; AGNOSIA; IGNORANTIA. Anyſg is from the privative an and dyſg, learning; whence agnoſia; as to the other words ſee the following claſs.

IGNORANT; ANWYBODUS; AGNOSTOS; IGNARUS. Anwybodus is from an-wybod, without knowing; the other words are from ac, from, and noſtos and gnarus, knowing. See ſkilful.

IMAGE; DELW; DEIKELON; IMAGO. Delw is from di-liw, the colour or likeneſs of a deity; deikelon is from dei-ac-lyn, making the ſign of a deity; imago is from i-ma-gy, like the great, whence image. See Idol.

IMBRUE; TROXI; EMBREXO; IMBRUO. Troxi is from trwy-auc, thro' the water; embrexo is from em-ber-ux, the water over him; whence the reſt.

IMMENSE or IMMENSURABLE; ANFESUROL; AMETROS; IMMENSUS. Theſe are from the ſeveral privatives in, an, and a, and meſur, metros, and menſura, a meaſure, which ſee.

IMMERGE; BODDI; BUTHISO; MERGO. Boddi is from bi-au-di, life deprived by water; whence buthiſo; mergo and immerge are from mer-gau, the ſea ſhut about, or mer-ag, the action of water; but ſee Drown, which is the proper ſignification of the Celtic and Greek terms.

IMMODERATE; DIFESUR or GORMOD; UPERMETROS or AKRATOS; IMMODICUS. Diſeſur is from the privative di, and meſur a meaſure; gormod is from gor-modd, beyond or above meaſure or manner; the other words are of the ſame ſignification; but ſee their component parts.

IMMORTAL;

IMMORTAL; DIFARWOL; APHTHARTES; IMMORTALIS. Difarw is from the privative di, and marw, dead or mortal, which in compoſition inflects into farw; whence the reſt, with a variation of the privatives.

IMMUTABLE; DIANWADAL; AMETABLETES; IMMUTABILIS. Dianwadal is from the privative di and anwadal, inconſtant, which is a compound of the negative an, and adail, a foundation or building; or adal, to hold to; the other words are from the negative an and im, and the Celtic word mydo to remove.

IMP; IMP or BRIGIN; PHRYGANON; SURCULUS. Brigin is from bri-ag-in, the firſt acting in or growth; whence phryganon; imp from i-am-p, ſignifies the things about or upon the ground; ſurculus is from ſur-cau-al, above the covering or ſurface. See Graff.

IMPART or COMMUNE; CYMUNO; KOINONEO; IMPERTIO. Cymuno is from cy-mwyno, to enjoy equally; whence the reſt, except impertio and impart, which are from am-p-ar-it, about the ſame part of the country.

IMPEDE; GLUDIO; KOLUO; IMPEDIO. Gludio is from glud, birdlime; koluo is from ac-ôl-iu, it is an after action; impedio and impede are from am-p-idiu, it is a thing about the foot.

IMPIOUS; DIDDIU; ATHEOS; IMPIUS. Diddiu is from di-diu, without God; atheos is the ſame, from the privative a, and theos, God; impious and impius, are from im-pius, not godly; and pius is from ap-deus, from God.

IMPLY; YMBLETHU; EMPLEKO; IMPLICO. Theſe words are from ym and plyg, or pleth, a fold; which ſee.

IMPORT or CARRY HOME; CYWAIN; KOMISO; IMPORTO. Carry is from carr, which ſee; cywain is from cy-wain, the meadow together; or ac-y-wain, the action of the meadow; or perhaps primarily from ci-iu-in, it is together in; whence komiſo; importo and import are from im-porto, to bring or carry in. See Carry.

IMPOSSIBLE or INSUFFICIENT; ANIGON or ANIXON; AMEXANOS; IMPOSSIBILIS. Thoſe are from the privatives im, in and an, and the ſeveral affirmatives, which ſee.

IMPOUND; GWARXE; GREGOREO or PHYLATTO; CUSTODIO or VIGILO. Gwarxe is from cau-w-ar-cae, ſhutting the animal on the field; whence gregoreo; phylatto is from phi-al-atto, a view upon or towards it; vigilo is from vi-ca-al, a view of the ſhut upon; impound is from am-p-yntho, to incloſe a thing within; cuſtodio is from cau-is-to-idiu, it ſhutting below or under a covering.

IMPRUDENT or UNWISE; ANOETH; ANOETOS; IMPRUDENS,

PRUDENS. Anoeth is from the privative an and doeth, wiſe; whence anoetos; as to the reſt ſee Prudent and Wiſe.

IN; YN; EN or EPI; IN. Theſe ſignify the firmament or the ſky, wherein things are contained; but ſee the preface for a fuller explication hereof.

IMPUDENT; HYFUS; ANAIDES; IMPUDENS. Hyfus is from hy-ef, he is high or bold; anaides is a compound of the negative an and aides, which is from the privative a and ideo, or idiu, to ſee or to be; impudens and impudent are from the privative im and pudens, ſhameful.

INABILITY; ANGHRYFDER; AKRATEIA; IMPOTENTIA. Anghryfder is from the privative an, and cryf, ſtrong; whence akrateia; inability is from in and able, and impotentia is from the diminutive im and potens. See Able.

INCENSE; CYNEU or FAGLU; ANAKAIO or EKPHLEGO; INCENDO. Cyneu is from ac-en-iu, it is the action of the firmament or fire; whence anakaio, incendo and incenſe; faglu is from ſe-ig-al, a thing upon the fire; whence ekphlego.

INCITE or EXHORT; ANNOG; ANOGO; INCITO or HORTOR. Annog and anogo are either from an-nog, without ſtartling, or in-ag, in action; incite and incito are from in-ac-it, to be in action; hortor is from hai-ar-tir, acting upon the ground; whence exhort.

INCLINE; GWYRO; REPO; INCLINO. Repo is from ir-p-o, a thing from high; gwyro is from ag-ir-o, acting from high; inclino and incline are from in-ac-al-ni, in acting not high.

INCLINABLE; HYBLYG; EUPLEKES; FLEXIBILIS. Theſe come from the Celtic plyg, a fold, and incline; which ſee.

INCLOSE; CAU, CLOI or ARGAI; KUKLO, EIRGO or KLEIO; CIRCUMCLUDO or CLAUDO. Cau is from ac-au, the action of water, which is ſuppoſed to ſurround the earth; but ſee the preface for an explanation of theſe letters and particles; cloi is explained under the word Lock; argai is from ar-gai, to ſhut upon; whence the reſt.

INCOGITANT or THOUGHTLESS; ANYALLUS; ALOGISTOS; INCOGITANS. Anhyallus is from an-dyallt, without underſtanding; alogiſtos is from a-logos, without reaſon; incogitans and incogitant are from in-cogitans, and thoughtleſs from thought-leſs; ſee the ſeveral parts of theſe compounds.

INCONSTANT or UNEVEN; ANWASTAD; ASTATOS; INQUIETUS. Theſe are from the ſeveral negatives in, un and an, and conſtant, even, gwaſtad and quies, which ſee.

INCREASE or AUGMENT; TYFU or XWANEGU; THEIO PHYO or SUNAGO; CRESCO or AUGEO. Tyfu, theio and phyo are from ty-fy, the firmament life or growth; xwanegu, ſunago, augeo, and augment are from ux-en-ag, the action of the upper fire; creſco and increaſe are from uc-ir-aſ-ac, the high fire acting upon the lower part.

INCREASE or PROSPERITY; TYCCIANT; ENTUXIA; INCREMENTUM or PROSPERITAS. Theſe are explained under the words Increaſe and Proſperous.

INDIGENT or NEEDY; ANGHENUS; ENDENS; INDIGENS. Need is from ni-id, it is not; anghen is from angeng, not large; indigens, &c. are from in and egeo, to want.

INDISCREET or UNWORTHY; ANGHYMWYS; ANAXIOS; INDIGNUS. Anghymwys is from the negative an and cymwys, fit or proper; anaxios is from an and axios, worthy; ſo is indignus from in and dignus, worthy; as is alſo indiſcreet from in and diſcreet, which ſee.

INFER; PERI; EISPHERO; INFERO. Peri is from p-ar, to be upon a thing; whence the reſt, with the particles prefixed, and the inflection of the conſonant p into ph and f, as uſual in Celtic compoſitions, according to the particle prefixed.

INFIDEL; DIFFYDD; APISTOS; INFIDELIS. Theſe are from the ſeveral privatives, and fydd, faith.

INFINITE or BOUNDLESS; ANIBEN; APEIROS; INFINITUS. Theſe are compoſed of the ſeveral privatives, and pen, fin, and or, ſignifying end, edge or bounds, which ſee.

INFIRM or WEAK; ANWASTAD, EGWAN or AROSTOS; ATHENES or ARROSTOS; INFIRMUS. Weak ſeems to be egwan tranſpoſed; infirmus and infirm are from in and firm, which ſee; anwaſtad is from an-waſtad, unſteady; arafgo is from ar-oſgo, upon bending; whence the reſt.

INFLAME, INCENSE or SET ON FIRE; CYNEU; ANAKAIO; INCENDO. Cyneu is from ac-en-iu, it is the action of the firmament; whence the reſt, except inflame, which is from en-fi-al-am, the fire all about.

INFLECT or BEND; CAMU; KAMPTO; INFLECTO. Inflecto and inflect are from in and the Celtic plyg, a fold; and as to the reſt ſee Bend.

INHABIT; ANEDDU; NAIO or NAIETAO; INHABITO. Inhabit and inhabito are from in-a-bôd, in the abode; aneddu is from an-e-tu, in the houſe or poſſeſſion; whence the reſt; or naio may be from in-iu, he is in, and aneddu may be from in-id, he is in.

INITIATE;

INITIATE; URDDO; ENXEIREO; INITIO. As to theſe ſee the word Ordain.

INN or RESTING PLACE; LLOXES; IOXE; DIVERSORIUM. Inn is from the prepoſition in; diverſorium is from diverſus, divers; lloxes is from lle-cau-ſi, it is a ſhut up place or a place for ſhelter; whence ioxe.

INNOCENT; DINIWED; ANAITIOS; INNOCENS. Theſe are compoſed of the privatives in, di, and an, and niwed, to hurt, which ſee.

INNOVATE; NEWYDDU; NÒO; INNOVO. Theſe are from newydd, new, and in, which ſee.

INQUIRE or SEEK; CEISIO; EKETASO; QUÆRO or INQUIRO. The r and s being mere letters of ſound theſe terms are of the ſame origin, viz. cais, to ſeek, is from ac-y-ſi, the action of ſeeing for.

INSIPID; DIXWAETH; DUXUMOS; INSIPIDUS. Dixwaeth is from di-xwa-ith, it is without taſte or breath; whence duxumos; inſipidus and inſipid are from in-ſi-p-idiu, it is a thing without taſte or without ſight, for the ſenſations of taſte are uſually expreſſed by terms formed by the ſight, though the Celtic ſeems to intend ſomewhat more by the term xwaeth.

INSIST; IMEGNIO; ENIXOMAI; INSISTO. Imegnio is from ym-egni, to inforce; whence enixomai; inſiſto and inſiſt are from in-ſto, to ſtand upon.

INSPECT; CRAFFU; EPHORAO; INSPECTO. Craffu is from ac-ar-fu, acting upon the ſight or view; whence ephoro; inſpecto and inſpect are from in-ſpecto, to look upon.

INSTIGATE; ANOG; ANOGO; INSTIGO. Inſtigo and inſtigate are from in-ſto-ag, be upon action; anog and anogo ſignify in action, or without ſtartling.

INSULT or EXULT; YMLAWENYXU; AGALLOMAI; INSULTO. Inſult and inſulto are from in-ſalto, to leap up or upon; ymlawenyxu is from ym, an increaſing particle, lawenuxa, the higheſt gladneſs or joy; agallomai is from ag-allomai, it is the action of dancing.

INTEGRITY; ANLLYGREDIGAETH; OLOKLERIA; INTEGRITAS. Anllygredigaeth is to be warm and incorrupt; olokleria is the ſame; integritas and integrity are of the ſame ſignification, ti and li both expreſſing power or property.

INTELLECT; SYNIAD; SYNESIS; INTELLECTUS. Syniad and ſyneſis ſignify ſeeing within; intellect and intellectus are from into-il-act, an act of light within.

INTEND; YSTYRIO; EPHISTEMI; INTENDO. Intend

and intendo are from in-tendo, into an end; yſtyrio is to ſtir on, whence ephiſtemi.

INTIMATE; AGOS; MUXATES; INTIMUS. Agos is from ab-oes, the action of the age or of one year, that is, near; muxates is from mi-agos-ti, me near to thee; whence the reſt.

INTRENCHMENT; GWERSILL; STAUROS; VALLUM. Vallum is from the Celtie gwal a wall; gwerſill is from cau-ar-ſi-al, a covering or inloſure that is high or ſtrong; ſtauros is from ſi-to-ar, it is a covering upon; intrenchment is from in-tir-in-uxa-maint, the higheſt magnitude in the paſſions.

INVADE; AMGYRXU; EPIXEIRO; INVADO. Amgyrxu is from am-cyrx, to ſurround with force; whence epixeiro; or it may be from epi-xeir, hand upon; invado and invade are from in-vi-ad, me in at or upon.

INVALID or WEAK; DINERTH; ATHENES; INVALIDUS. Dinerth is from di-nerth, without ſtrength; whence athenes; invalidus and invalid are from in-vi-al, not high or powerful. See Weak.

INVENT; AMCANU or CYXWIN; KIXANO; INVENIO. Amcanu is from am-ac-in, about acting; cyxwin is from cy-ac-yn, the firſt acting; whence kixano; invenio is from in-vi-in, upon ſeeing; whence invent.

INVITE; GALW; KALEO; INVITO. Galw is from ag-al-w, an action calling upon a man; whence kaleo; invito and invite are from in-vi-it, it is in to ſee.

INVOLVE; DAMBLYGU; ENGKULISO; INVOLVO. Damblygu is from id-am-plyg, it is a fold about; engkuliſo is from en-cau-al-îs, ſhutting upon a lower; involvo and involve are from in-ve-at-ve, it is upon, or to roll upon a thing, from in-ve-ol-ve.

JOIN; CYDIO; SEUGNUMI; JUNGO. Cydio is from cyd-iu, it is together; ſeugnumi is from ſy-ci-mi, they are together; jungo is from j-un-ci, the being one together; join is from ſi-un, they are one.

JOINT; CYMAL; KONDULOS; ARTICULUS. Cymal is from cau-am-al, the high ſhut or joint; joint is from j-one-t, it is the uniting; kondulos is from cau-in-id-al, it is the high ſhut or joint; articulus is from yr-ti-cau-al, it is the part ſhutting upon.

JOKE; CELLWAR; KLEUASO; JOCOR. Jocor and joke are from io-ac, the action of Io; ſee Joy; cellwar is from ac-al-w-ar, an high or merry action upon a man; kleuaſo from ac-al-w-ſi, it is an action upon a man.

JOURNEY; TAITH; HODOS; ITER. Taith is from [illegible]

aeth, it is a going, which aeth is a compound of hai-ith, it is an action; hodos is from hai-idiu, it is an action; iter, from aeth-r', the going; journey is from go-ir-en-y, the going into the end.

JOY; GWAUD or XWARE; XARA; GAUDIUM. Xware is from ac-w-ar, a man upon action; whence xara; joy is from io-y, the Io, a note of exclamation, probably from the Io pæan; gwaud is from ag-io-id, it is the action of Io; whence gaudium; and indeed xware may come from ac-io-ar, upon the action of Io.

IRE; IREDD; ORGE; IRA. Iredd is from ir-id, it is fire or heat; orge is from ir-ag, the action of fire or heat; whence ira and ire; but ir is also a compound of i-r, as may be seen in the preface.

IRON; HAIARN; ARES; FERRUM. Haiarn is a compound of hai-ir-en, the action of the divine fire, the art of making it being accidentally found out from the wood of mount Ida's being set on fire by lightning; whence the rest.

IRRIGATE or WATER THE GROUND; DYFRHAU; ARDEUO; IRRIGO. Dyfrhau is from dyfr-hai, the action of water or watering; whence the rest.

IS; SI or ID; ESTI; EST. Those are explained in the preface.

ISLAND; YNUS; NESOS; INSULA. Ynus is from yn-au-si, it is in the water; whence nesos; insula is from in-au-si-le, it is a place in the water; whence island.

JUDGE; JUSTUS; DIKASTOS; JUDEX. As to these terms see Just, Justice and Equity.

JUICE; SUG; XULOS; SUCCUS. These words are from si-auc, it is liquid or moisture.

JUST; CYFIAWN or DIGONUS; DIKAIOS; JUSTUS. Cyfiawn is from cyf-iawn, equal right or satisfaction; digonus is from digon, sufficient; whence dikaios; justus and just are are from i-w-si-tu, to man is the passion.

JUSTICE; ISTUS; DIKASTOS; JUDEX. See the words Equity and Just.

IVY; EIDDEW; KITTOS; HEDERA. Eiddew is from hyd-yw, upon or a long the yew; whence ivy; kittos is from the Celtic hîd-derw, along the oak.

K.

KEEN, SHARP or RAPID; AWXUS; TAXUS or OXUS; ACUTUS or RAPIDUS. Auxus is from a-ux-is, above

the lower, upper or outer; rapid is from ar-p-id, it is the part upon; ſharp is from ſi-ar-p, it is the part upon; keen is from ux-in, the upper upon; whence the reſt.

KEEP; CADW; KEDEO; CURO. Cadw is from caiad-iu, it is ſhut; whence kedeo; keep is from cau-p, to ſhut a thing; curo is from cau-ar-iu, it is ſhutting upon.

KEY; AGORIAD; KLEIS; CLAVIS. Key is from the Celtic cau-y, the ſhut; kleis and clavis are from the Celtic cloi to lock; agoriad is from agor to open; which is compounded of ag-cau-ar, the act of ſhutting upon, or it may be from a-cau-ar-id, it is the ſhut upon. See Lock.

KID or YOUNG GELT GOAT; MYN or HYFR; ERIPHOS; HÆDUS. Hædus is from the Celtic hyd-w-ſi, it is the riding animal; hyfr and eriphos are from hy-ſi-ar, a bold rider; myn ſeems to be from mynydd a mountain; kid from ac-id, from being ſeen.

ERRATA KIDNEY; AREN; REN; REN. Kidney is from ac-hyd-ni, our acting upon or riding one; aren is from ar-un, the upon or riding one; whence the reſt.

KILL or SLAY; LLADD; PLETTO; CÆDO. Cædo is from ſi-ad; lladd is from il-ad; ſlay is from ſi-lay; pletto is from p-il-at for ad; all ſignifying to reſtore, return back or up the ſight, light, or ſenſe; kill is from cau-il, to ſhut out the light.

KIND; MWYN; EUMENES; BENIGNUS. Mwyn is from m-o-yn, great fire within; whence eumenes; benignus is from ben, for pen-ignis, chief fire; kind is from ac-en-id, it is an action of the fire, or a warm action; ſee Kindle, Fire, &c.

KINDLE; ENYN; ANAUO; ACCENDO. Enyn is from en-yn, the fire in, for en is not only uſed for the firmament, heaven and horizon, but alſo for the element or quality of fire; whence anauo; accendo is from ac-en-id, it is the action of the fire; kindle is from ac-en-id-al, it is the action of the high fire; ſee Fire, Rain, &c.

KING; RHYX or BRENIN; ANAX; REX. King is from ci-eng, a great chief; rhyx is from rhi-ux, a chief prince or governor; whence comes rex; anax is from un-ux, the chief one; brenin is from bri-en-un, the firſt, chief or ancient one; rhi is from wr-hi, a high man, or r'-hi, the high; ux is from v-ac, the action of v, or the ſpring, which is upwards.

kteria KINGDOM; TEYRNAS; ANGKTORIA or ARXE; REGNUM. Kingdom is from king-dome, that is a king's poſſeſſion or dominion; teyrnas is from ti-wr-en-as, the country under

an

an ancient poſſeſſor; regnum is from rex; arxe is from ar-gè, governed land.

KISS; CYSANU; KUO; OSCULOR. Cyſanu is from ci-ſi-yn, to make ſound together; kuo is from ci-w, man together; kiſs is from cys, in cyſan, a kiſs; oſculor is the ſame tranſpoſed, and lor, down, or rather al-wr, upon a man, that is, a kiſs upon a man.

KITE; BÂRCIT; IKTIN; MILVUS. Barcit is from barcyd, the barbarous catcher; iktin is a tranſpoſition of the letters in cit-en, the firmament one; kite is from cit; milvus is from m-al-vi-iu, it is the great high animal.

KNAP; CNEIFIO; KNAPTO; ARRODO. Cneifio is from cni, a fleece; whence knap and knapto; arrodo is from ar-w-id, it is the animal covering.

KNEAD; TYLINO; DEPSO; DEPSO. Tylino is from dau-lin, the action of the two knees; knead is from knee-id, to put the knees to; depſo is from dau-pes-o, the action of the two feet.

KNEE; GLIN; GONU; GENU. Glin is the ſame as glynn to ſtick, originally framed of ag-al-en, the action of the ſun, viz. its attractive quality, whereby every thing ſticking are deſcribed; the reſt come from ag-en-iu, it is the action of the firmament, but this definition ſeems to be too general for theſe terms, and they are beſt defined here from ag-al-in, the acting or joining upon.

KNIT, WEAVE, PLATE or WIND UP; PLETHU, DIRWIN or GWAU; PLEKO, EIRÔ or ATTO; NECTO, TEXO. As to plait, plethu and pleko, ſee the word Plait and Fold; knit is from cau-in-it, putting in or together; gwau is from gwe-hai, the web action; whence weave; dirwin is from di-ir-iu-yn, it is to hide within; wind is from y-in-id, it is the putting in; eirô is from y-ir-o-iu, it is the putting out of ſight; atto is from y-to, the thatch or covering; texo is from to-ac, the action of covering; necto is from yn-cau-it, it is covering or ſhutting in.

KNOCK; COBIO; KOPTO; PULSO. Pulſo is from p-al-ſi, the foot or part is high; kopto is from ac-o-p-it, it is an action of the foot; cobio is from ac-o-be-iu, it is an action of the foot; knock is from ac-in-ac, an action upon an action.

KNOW; ADWEN or GWYBOD; GINOSKO or EIDO; SCIO or NOSCO. All thoſe come from the Celtic primitive ydiu-un, it is one; and from ſi-w, it is man; and gwybod, it is exiſting.

KNOWN; NODOL; GNOSTOS; NOTUS. Nodol is from nôd-al,

nôd-al, a high march; the reſt come from the Celtic hy-nôd-ac, a high mark'd action.

L.

LABOR; POEN; PONOS; LABOR or PÆNA. Thoſe are all explained under the word Puniſhment.

LACTEAL; LLAETHOG; GALAKTIKOS; LACTEUS. Thoſe come from le-auc-ti, the family or houſe liquid; but ſee Milk.

LAD or YOUTH; GWÂS; PAIS; SERVUS. Gwâs is from ag-w-as, the lower acting man; pais is from pa-is, a lower thing; ſervus is from îs-wr-iu, he is a man under or lower; youth is explained under Youth; lad is from lai-id, he is the leſs.

LADDER; YSTOL; STOLLOS; SELLA. Ladder is from al-adder, the high adder, or the riſer; the reſt are from y-ſt-al, the high ſtand; or rather from is-to-al, a covering above a lower, or a ſtep above a ſtep.

LAKE; LLYN or LLAC; LENOS or LIMNE; LACUS. Lacus and lake are from the Celtic lac, a compoſition of le-auc, a water place; llyn is from lle-au-yn, a place for the water within; whence the reſt.

LAMB; OEN; ANNOS; AGNUS. Oen ſeems to be from w-en, a white or bleſſed animal; wyn is white in the Celtic, and what is bleſſed, is therein called white, as du, black, or a privation of white, ſignifies bad or wicked; agnus is from ag-en-ois from the bleſſed ſheep; amnos is from am-en-ois, the world's white or bleſſed animal; lamb is from al-am-bi, of the ſame ſignification.

LAME; CLOFF; XOLOS or KOLOBOS; CLAUDUS. Cloff is from cloi-ef, he is locked; whence the reſt; but lame inſtead of lock is compounded of lo in lock, and am, upon, inſtead of cau, incloſed or ſhut. See Lock.

LAMENT or CRY OUT; GWAEDDI or GALARU; GOAO or KLAIO; LUGEO, DEPLORO or LAMENTOR. Lamentor and lament are from al for gal-maint, a great calling; gwaeddi and goao, are from gwae woed; lugeo and klaio, are from galw, to call; allo galaru is from galw-ar, to call upon; deploro is from id-ap-alar, it is from weeping; ſee the next.

LAMENTATION; GALAR or ALAETH; IALEMOS; LAMENTATIO. Theſe are defined in the laſt claſs of words; but ſee the word Call for a farther explication.

LAMP; LAMP; LAMPAS; LAMPAS. Lamp is from il-am-p, a thing about the light; whence the reſt.

LAM-

LAMPREY; MORNIDR; MURAINA; MURÆNA. Lamprey is from al-am-pry, high for the prey; mornidr, is from môr-nidr, the ſea ſnake, or the ſea hider or ſneaker.

LANCE; LLAIN; LONGXE; LANCEA. Llain is from llau-in, in the hand, or from al-en, upon high; lance and the reſt are from lau-en-ac, the hand acting high.

LAND; TYDDUN or TÎR; ERA or XTHON; TERRA or TENEMENTUM. Tîr is from ti-r, the poſſeſſion; whence era and terra; tyddun is from ti-ddyn, one man's poſſeſſion; whence xthon, tenementum and tenement; land is from le-untho, the incloſed place, or more fully le-in-id, it is a place within or upon.

LANE; LÔN or CWM; KOMION; VICULUS. Lôn and lane are from le-w-yn, man's reſidence; cwm, whence komion, is from ci-w-am, ſhutting men together; viculus is from vi-cy-le-iu, it is a place to dwell together, the dwellings of the ancient Celtes during their migrations being in long ſtreets running alongſide of ſeas and rivers.

LANGUISHING; GALARUS; XALAROS; LANGUIDUS. Galarus is from ag-al-ar, an action high or powerful upon; whence xalaros; languidus and languiſhing are from al-eng-idiu, it is great and powerful.

LAP or KNEE; GLINIAU; KOLPOS; GREMIUM. See Knee; alſo obſerve that gremium is from cau-ar-mewn, the ſhutting in or incloſing; kolpos is from cau-ol-pe-ſi, it is an incloſed thing; lap is from al-p, to be upon a thing; gliniau is from glyn, a knee.

LAP or LICK; LLEIBIO; LAPTO; LAMBO. Lleibio is from llaib, a licking, compoſed of al-au-bi, drinking up a liquid; whence the reſt.

LARGE or BROAD; LLYDAN; PLATUS; LATUS. Large is from laur-ge, the ſurface of the earth; broad is from broid or ad, it is the ſurface of the country; llydan is from llêd, breadth, which is from le-id, it is place; whence the other words; or llydan may have been originally formed, of le-dan, the place underneath.

LAST; OLAF; LOITHOS; ULTIMUS. Laſt is from le-as-it, it is the lower place; olave is from ol-ef, it is after; which is from ol-ef, it is the ſhadow; whence the reſt.

LASTING; PARHAUS; LIPARES; ASSIDUUS. Laſting is from laſt and eng, great; aſſiduus is from iſſa-idiu, it is the loweſt; perhaus is from p-ar-hai, the part upon action; lepares is from le, place, and parhaus.

LATITUDE; LLÊD; PLATOS; LATITUDO. Lled, the primi-

primitive word, was formed of lle-id, it is the place, but ſee Lle farther explained in the preface.

LATH, LATTICE or BAR; CLEDR; KLEITHRON; CLAUSTRUM. All thoſe come from cloi-tîr, i. e. to incloſe the ground, with laths or rafters, which were our firſt buildings, when there were no other bars or faſtenings, which has occaſioned a different application of this word.

LAUD; CLÔD; KLEDON; LAUS. Clôd which ſeems to be the root of all the reſt, is a compound of ac-al-id, it is a high action; but the Engliſh and Latin have loſt the ſignification of the letter c here, as in many other inſtances; the Latin word alſo wants the d, which the Engliſh has; ſo that the Engliſh did not borrow from the Latin, but from the Celtic, as appears here and in various other inſtances.

LAUGH; GWENU or GWAUDIO; GELAO or MEIDAO; RIDEO. Gwenu is the ſame as guin, white or pleaſant; compoſed of ag-o-en, the action of the ſun; ſee gwaudio under joke; laugh is from al-o-ag, the action of the ſun; gelao is from ag-al-o, the action of the high o or the ſun, which ſmiles upon us; gwaudio is from ag-o-idiu, it is the action of the ſun; or ag-io-idiu, it is the action of io or the ſun; meidao is from ma-id-o, it is the great o or the ſun; rideo is from ir-idiu, it is the fire or warmth.

LAW; CYFRAITH or DEDDF; THEMIS; LEX. Lex is from al-ac, high action; law is from al-hai, high action, or rather from the Celtic lex, a ſlate or flat ſtone; which ſee; deddf is from id-a-fy, they are the things that are paſt; themis is from ti-âm-ſi, it is about property or poſſeſſion; cyfraith is from cyf-raith, a covenant or acting together.

LAY EGGS; DODWY; OTOKEO; OVUMPARIO. Dodwy is from dodi-wy, to give eggs; ovum is from wy an egg, and pario is from p-or-iu, a thing from; otokeo is from oon, an egg, and tikto to bring forth.

LAYMAN; LYG; LAIKOS; LAICUS. Lyg is from lu-og, the great people, or multitude; whence laikos and laicus; layman is from llu-man, a man of the multitude; as clericus a clerk is from cau-or-laicus, to be ſhut out of or from the laymen.

LAZY; DIOG; OKNODES; PIGER or LAXUS. Diog is from di-ag, without action, or being inactive; whence oknodes; piger is from p-ag-or, a thing from action; laxus is from lai-ac-iu, it is leſs action; lazy is from leſs-hai, leſs action.

LEAD MINE; PLWM; MOLUBDAS; PLUMBUM. Plwm is

is from p-al-wm, a thing up, from wm, or a dead or dark place; whence plumbum and molubdos; lead is from al-ad, up to.

LEADER or DUKE; TYWYSOG; AGOGOS; DUX. Tywyſog is from tywys-og, a great leader; agogos is from ag-w-og-iu, he is a great leader; dux and duke are from duco; leader is from lead-wr, a leading man. See the next claſs.

LEAD; TWYSO or ARWEN; AGO or ARESO; DUCO or AUXILIOR. Ago is from ag-w, the acting man; areſo is from ar-iſſa, upon the loweſt; twyſo is from ti-w-is, a lord of the lower man; whence duco; auxilior is from ux-lu-wr, a man over the multitude; lead is from lu-head, the head of the multitude.

LEAF; DALEN; PETALON; FOLIUM. Leaf is from al-ef, it is the upon or upper part; dalen is from id-al-en, it is the upon one; petalon is from peth-al-on, the thing upon; folium is from fe-al-iu, it is the upon thing.

LEAN; PWYSO; PIESO; PREMO. Pwyſo is from pwys, weight; or from p-w-is, a thing upon a man; whence piezo; premo is from p-ar-mi, a thing upon me; lean is from al-un, upon one.

LEAP; LLAMMU; ALLOMAI; SALIO. Leap is from al-ap, up from; llammu is from al-am, up about, i. e. ſkipping about; whence allomai; ſalio is from ſi-al, it is up or high.

LEARN; DYSGU; DISKEO; DISCO. Learn comes from lau-arno, a hand upon him; the Celtic diſg, learning, is compounded of id-is-ag, it is the lowering action; whence the reſt.

LEAVE; GADEL; LEIPO; RELINQUO. Gadel is from ag-id-il, the ſun is from or return'd to reſt; leipo is from il-i-pe, the ſun to its end; linquo is from il-yn-cau, the ſun ſets or ſhuts; leave is from il-o-ve, the ſun from or out of ſight.

LEAVE OFF, LET PASS; GADEL HEIBIO; PARALEIPO; OMITTO. Omitto is from ſending; the reſt are defined under the laſt claſs; omitto is compoſed of the Celtic o, and the Latin mitto, to ſend.

LEECH or HORSE LEECH; GEL; BDELLA; HIRUDO. Leech is from llexu, to hide; gell is from celu, to hide; bdella is from bi-dall, a blind animal; hirudo is from hir-idiu, it is long.

LEFT HAND; LLAW, XWITH or ASW; SKAIOS or LAIOS; SINISTER or SCÆVUS. Llaw is from allu-w, a man's power, or al-w, height of man; whence laios; aſw is man's leaſt, whence ſkaios and ſcævus, ſiniſter and xwyth; hand is

from

from high end, or ſiniſter may come from ſi-in-iſter, it is in the loweſt part; ſcævus from is-ac-iu, it is the loweſt action.

LEG or SHANK; GAR, COES or CLYN; SKELOS or CLEME; CRUS or CLUNIS. All here ſeem to be a corruption of the Celtic, except the engliſh word leg, which is from al-ag, acting upon; gar is formed of ag-ar, acting upon; coes is from cau-w-is, man's lower joint; clyn is from cau-al-yn, the joints, ſo that theſe words ſignify, the knee, ſhank and leg.

LEGION; LLENG; LEGEON; LEGIO. Thoſe words all come from the Celtic lli-eng, a great or extenſive family or multitude.

LEND or GIVE; RHOI; XRAO; MUTUO, Do. Lend comes from law, hand, and end; give is from ag-i-ve, acting to him; rhoi from or-hai, an action from; xrao from xeir, a hand, i. e. to hand; mutuo from mi-y-tu or ti, me to thee, and do, to give.

LESS; LLAI; ELASON or MEION; MINOR. Leſs is from le-is or es, the lower place; as is elaſon; meion is from main, thin; minor is from main-'r; the leſſer; llai is from le-ail, the ſecond place; whence llai and elao, to leſſen.

LIBERAL, FRANK or FREE; HAEL or HARDD; ELEUTHEROS; LIBERALIS. Hael is a compound of hy-ael, upon being free or bold; hard of hy-ar-dda, bold or free upon goods; eleutheros ſeems to be compoſed of hael and hardd; liberalis, &c. of liber, free, and all.

LIBERTY; HAELDER; ELEUTHERIA; LIBERTAS. Haelder is from hael-der or tîr, liberal poſſeſſion or property; from whence the reſt ſeem to be derived, except that liberty is to be free of land and water; but theſe terms in their moſt primitive meaning, expreſs hael or haul-dir, ſun-ſhiny poſſeſſions.

LIBIDINOUS or LUSTFUL; ANLLAD; ASELGES; LIBIDINOSUS. Libidinoſus and libidinous, are from libido, luſt, which is a compound of al-bi-idiu, it is high life, or a pleaſant thing; aſelges is from y-ſi-al-ag-es, it is the acting upon the lower or female; anllad is from yn-al-hyd, upon all along; luſt is from al-is-it or id, it is the high upon the lower, or the male upon the female.

LICK; LLYFU; LEIXO; LINGO. Leixo is from al-auc, the liquid up; whence lingo and lick; llyfu is from al-y-ſi, up with the drink; ſee Drink.

LICKING; LLAIB; LEIGMA; LINCTUS. Llaib is from al-y-bi, the drink up; the reſt are explained in the laſt preceding claſs.

LIE HID; LLEXU; LEXO; LATEO. Llexu is from al-

cau,

cau, to ſhut upon; whence lexo; lateo is from al-to, a covering upon; lie hid is from al-hi-di, without being up high.

LIE ALONG; GORWEDD; KUPTO; CUBO. Lie along is from al-long, to be upon the length; cubo is from ac-ub-o, from acting or being up; whence kupto; gorwedd is from ag-or-wedd, acting or going out of ſight or preſence.

LIFE; BYWYD; BIOS; VITA. Life comes from al-fi, for vi or bi, upon being; bywyd is from bi-w-id, it is a man or an animal life or being; bios, from bi-w-ſi, of the ſame meaning.

LIFT UP, ASCEND or ERECT; DYRXAFU; ANIXO or EGEIRO; ATTOLLO or ERIGO. Attollo is a compound of at-ol, to the ſun or high; liſt is from al-ef-it, it is high; aſcend from as-ux-en-id, it is from low above the firmament; anixo is from yn-uxa, uppermoſt, or the higheſt; dyrxafu from dîr, for tîr-uxaf, the higheſt land; whence all the reſt of thoſe words, in their primary ſenſe; but another explanation may be ſeen under the word Heave.

LIGHT; GOLEU or GOLCINI; GLUNE or GLENOS; LUMEN. Thoſe words all come from the Celtic particles ag, ol, iu, it is the action of the ſun or from the ſun, and ag-ol-en, from the ſun or firmament; the Celtic is frequently wrote goleini; whence gleini or light.

LIGHT; YSGAFN; KOUPHOS; LEVIS. Yſgafn is from yſ-cafn, the hollow; whence kouphos; levis is from le-vi, the ſun, place; light is derived from the preceding claſs of words.

LIGHTEN; GOLEUO; SELAGEO; LUCEO. Thoſe verbs come from the ſubſtantives before mentioned.

LIGHT or NOT WEIGHTY; YSCAFN; KOUPHON; LEVIS. The word light is a transfer of the former word, light; yſcafn is from yſ-cai-fewn, the ſhut or hollow within; whence koufon, and ſky, in ſkyballon; levis ſeems to have been formed as under the word Light.

LIKE; CYFFELIB, FAL or MAL; OMALOS or IKELOS; SIMILIS. Mal or fal are from mi-al, or ſi-ail, me to another, mi changing by inflection into ſi; cyffelib ſignifies together alike, from ci-fal; ſimilis from ſi-mi-ail, it is me to another; the reſt are derived from the Celtic ail-ci, like another.

LILLY; ALEW; LEIRION; LILIUM. Aleu is from al, here ſignifying the horizon, and liu, colour, white colour being deſcribed from the horizon; lilium and lilly, are from liu-il, light colour; leirion is from liu-ir, the ſun, fire or light colour.

LIMB; AELOD or MAL; MELOS; MEMBRUM. Mal is from mi-al, my upon; aelod is from al-w-id, it is the upon of man or animal; melos is from mal; limb is from al-mi-be, the part upon me; membrum is compoſed of me-am-be-ar-ui, it is the part upon me.

LIMBER or SOFT; YSTWYTH; NOTHES; LENTUS. Yſtwyth is from ys-ti-wyth, the wind property; whence nothes; lentus is from li-ventus, the wind property; limber is from li-im-ber, the property in water; ſoft ſeems to come from yſtwyth, as ſi-wyth-ti, it is a property of the wind.

LIME; CALX; XALIX; CALX. Calx is from ac-lwx, the active duſt; whence xalix and calx; lime is from al-am, high about. See Chalk.

LIMIT or TERMINATE; ORPHEN; ORISO; DEFINIO. Orphen is from or for yr-pen, the end; whence oriſo and definio; terminate is from tîr-mîn, the edge of the land, and mîn is the nominative caſe of fin; limit is from le-min-it, it is the edge of the place.

LINE or THREAD; LLIN or LLYNIN; LINON; LINEA or FILUM. Llin a line, llinin and linon are from al-en, high to the horizon, becauſe a line is upwards; hence flax in the Celtic was called llin, and llian, cloth; thread is from the-ir-id, it is of the horizon or firmament.

LINNEN; LLYAN; LINEON; LINNEUS. Thoſe come from the Celtic llîn, a line, and llinin, thread; ſee the laſt claſs; alſo the word Flax.

LION; LLEW; LEON; LEO. Llew the primitive, is compounded of lli, for allu-w, a powerful animal; or from llu-ion, an Ionian race of animals.

LIONESS; LLEWESS; LEAINE; LEA. Theſe come from the word llew-es, a lower lion, a female being always expreſſed by as, es, or is, according to the degree.

LIP; GWEFL; XEILOS; LABIUM. Gweſl is from cau-w-ſi-al, an animal veſſel or ſhut, in raiſing drink; xeilos is from cau-ac-al-ſi, it is the veſſel raiſing up liquid; labium is from al-bi-iu, it is the drink raiſing; lip is from al-bi, the drink raiſer up.

LIQUID; GLYB; XULOS; LIQUIDUS. Glyb is from auc-al-bi, it is the ſpring water or drink; xulos is from auc-al-ſi, it is the ſpring water; liquidus and liquid are from al-auc-idiu, it is the ſpring water.

LISPING; BLOESG; BLAISOS; BLASUS. Bloeſg is from bi-lais-ag, from the living voice; whence the reſt; ſee Shout.

LISTEN; GWRANDO, AKROAS; AUSCULTO. Gwran-

do is from ag-w-ar-nid-iu, he is not in the action a man is upon; that is, he is not ſpeaking; akroao is from ac-w-ar-o, from the action a man is upon, or from ſpeaking; liſten is from al-ſi-di-yn, not upon the al-ſi, or high ſound; auſculto is from w-ſi-ac-al-it, the man is from ſpeaking.

LITTLE; BAX; BAIOS; PARVUS. Bax is from bach, in bachgen, a boy, which ſee; baios is from ap-w-ſi, it is from or the ſon of man; parvus is from ap-'r-vi-ſi, it is from life; little is from il-tili, the race or ſeed of a family.

LIVE; BIW; BIOO'; VIVO. Biw and bioo come from bi-w, life, being or animal; vivo from vi, life, and vo inſtead of w or oo'; live is from il-vi, living race.

LIVER; AU; ATOS; JECUR. Liver comes from li or il-ver, living or ſpring water; au is ſpring water; atos is from ador, water; jecur is from jau-cur, the curing water, or from i-auc-ir, the hot water, its office being to correct the blood.

LO THERE; DYNA; IDOU; EN. Lo is from al-w, man high or far; dyna is from dyn-a, man from; idou is from id-w, ſee man; en is from the Celtic yna, there; which is a compound of yn-a, one from or in yonder place.

LOAD; BAIX; AXTHOS; ONUS. Load is from al-w-id, it is upon a man or other animal; baix is from be-ux, a thing upon; whence axthos; onus is from yn or on-w, upon an animal.

LOAF; TORTH; ARTOS; TORTA. Loaf is from al-ef, it is large; torth is from twr-ith, it is a heap; whence the reſt; or as tor is the Celtic word for belly, torth may ſignify the belly heap.

LOCK or SHUT; CLOI; KLEIO; CLAUDO. Clo a lock ſeems to be the root here, tho' in itſelf a derivative of cil, which likewiſe is a compound of cau-il, ſhutting out the ſun, or the receſs of the ſun.

LOCK; CLO; KLEITHRON; CLAUSTRUM. See the preceding claſs of words.

LOCK OF HAIR; CUDYN; KIKINNOS or KOME; CINCINNUS or COMA. Cudyn ſignifies a man's lock; the reſt come from cau-ci, ſhut together, and crinis, hair.

LOG or TRUNK; TRWNC or CORF; KORMOS; TRUNCUS. Log is from al-cau, the ſhut upon or the cheſt; corf is from cau-ar-ſi, the cheſt of life, or my cheſt, whence kormos; trunk, &c. are from trwy-in-cau, thoroughly ſhut in.

LONG; MAITH; MEKES; LONGUS. Long and longus come from le-eng, an extenſive place; maith and mekes are from ma for mawr-aeth, that is, far or a great going.

LONGWHILE;

LONGWHILE; PELLA; PALAI; JAMDIU. See Long and While, as to longwhile; jamdiu comes from the Celtic i-amidiu, it is the about or now going; pella and pelai are compounded of pe-al, the higheſt part.

LOOK; EDRYX; DERKO or ATHEREO; ASPICIO. Look is from il-o-ac, action of light; edrux is from id-ir-ux, it is the light; whence derko; aſpicio is from ys-p-ſi-iu, it is the ſeeing; athereo is from at-ir-iu, it is to the ſun, or to ſee.

LOSE or TO BE LOST; COLLI; OLLUO or OLLUMI; PERDO. Colli comes from ac-o-liu, acting from the light or light; whence all the reſt; except perdo, which ſeems to be a compound of ap-ir-id, it is from or out of light or ſight.

LOOSEN; GOLLWNG; XALAO; LAXO. Gollwng and looſen come from looſe and colli, with the addition of eng, extenſive; laxo comes from xalao, which comes from colli to be loſt.

LORD; ARGLWYDD; KURIOS; HERUS or DOMINUS. Kurios is commonly derived from kuroo', to govern, as dominus is from domino; arglwydd is from arx-lliwio-id, he is a chief governor; lord is from liwio and ar in arglwydd, formed by metatheſis; herus is from hi-ur, an high man, ſo that this word in all the different dialects ſignifies a governor or chief governor; but lord may come immediately from al-wr-id, he is the man upon or over; there are two other remarkable terms by which the Celtes expreſſed a lord, viz. iôn, compoſed of Io-un, the Io or Japhet one, or the Ionian, and iô, compoſed of io-ur, the man Io or Japhet, or the Ionian.

LOT or CONDITION; CYFLWR; KLEROS; SORS. Cyflwr is from cy-fle-wr, an opportunity or meet place for man; whence kleros; lot is from le-w-it, it is man's place; ſors is from ſi-wr-ſe, it is man's ſeat; condition is explained under the word Condition, which ſee.

LOVE; CARU; ERAO; AMO. Love is from al-w-ve, it is upon man or animal; caru is from ac-ar-u, or w, an action upon an animal; amo is from am-w, an action about or encircling an animal, as man, woman, &c.

LOWER or SUPPRESS; GWARHAU; ANEIRGO; REPRIMO. Lower is from low, which is compoſed of al-o, from high; ſuppreſs is from ſupra-is, above the lower; reprimo is from re-bri, down or back from the high country; aneirgo and gwarhau, are from ag-w-ar, an action upon man or animal.

LUBBER; LLABI; LOBAS; LONGURIO. Longurio is from longus-wr, long man; llabi and lobas are from al-bi, a tall being or animal; lubber is from al-bi-ur, of the ſame ſignification,

LUCKY;

LUCKY; TYCIANUS; EUTUXES; FAUSTUS. Lucky is from al-ac-hi, high upon action; fauſtus is from the Latin word faveo to favour; tycianus and eutuxes are explained under the word Proſperous.

LUMP or MASS; HERGOD; ONGKOS; MOLES. Moles is from ma-al-ſi, it is great and high; hergod is from hi-ar-gauad, an high incloſure or ſhut; ongkos is from yn-cau-ſi, it is an incloſure; maſs is from ma-ſi, it is great; lump is from l-am-p, a thing high about.

LUSTFUL or UNCHASTE; ANLLAD; ASELGES; LIBIDINOSUS. Thoſe are explained under the word Libidinous, except unchaſte, which is from un-cau-îs-it or id, it is upon or covering the lower or female.

LYRE; TELYN or CRWTH; KITHARIS or LYRA; LYRA or CITHARA. Theſe are explained under Harp.

M.

MAD; YNFYD; ANOETOS; DEMENS. Mad is from the Celtic myd, mute or dumb, which ſee; anoetos is from the privative a and noetos; demens is from the privative di and mens; ynfyd is from yn-myd, he is dumb, or from yn-ſi-id, he is without ſeeing.

MAGICK; DYWINIAETH; MAGIKA; MAGICA. As to dywiniaeth, ſee Augur; the reſt have no other ſignification than magnus, megos or great, and ac, action, which ſee.

MAGNITUDE; MAINT; MEGATHOS; MAGNITUDO. Maint is from ma-in-ti, great in property, poſſeſſion or lands; as to the reſt ſee Great, to which ti, poſſeſſion, is added, to form theſe terms.

MAID; GENETH; GYNE; VIRGO or MULIER. Maid is the ſame as ma-id, ſhe is a mother; geneth and gyne are from ag-in-ith, ſhe is an offspring; virgo is from vir-ag, from a man or man's offspring; mulier is from ma-il-ur, the mother of man's race.

MAKE; GWNEID; AGO; AGO or FACIO. Make is from mi-ac, my action; gwneid, is from ag-w-in-id, it is man in acting; ago from ag-w, a man's action; facio from ſi-ac-iu, it is my action, mi inflecting into ſi.

MALLET or HAMMER; GORDD or MORTHWL; AIRA or MALLEUS. Mallet is from ma-al-it, it is the great and high; hammer is from hi-ma-ar, high and great upon; gordd is from ag-ar-idd, it is acting upon; morthwl is from maur-d-al, it is the great upon; aira is high upon; malleus is great

and high; of the ſame compoſition is the Celtic word dul, a ſtroke or blow; which is a compoſed of id-al, it is upon.

MALE; GWRW; ARREN; MAS. Gwrw is from gwr, man, which will be explained under Man; or it may be from ag-r-w, acting upon animal; arren ſeems to ſignify nothing more than ar-un, upon one; whence alſo the Celtic aren for the reins, and miharen, compounded of mi-ar-en, my upon one, ſignifying ram; mas comes from ma-ſi, it is the greateſt; male is from ma-al, the great upon, or the great rider.

MAN; GWR; ANER; VIR. Man is compounded of mi-un, me one, as the Celtic dyn, man, is from id-un, he is one; gwr is compounded of ci-wr, chief man; or rather w-'r, the animal or being by way of pre-eminence; aner is from en-wr, one man; vir is from ur or wr a man; or man may come from me-on, or môn, as will be explained under Germany.

MANGER; PRESEB; PHATNE; PRÆSEPE. Phatne is from pao or phao-in, the feeding or fattening place; preſeb is from p-ir-ſi-bi, it is the thing for food; whence præſepe; manger is ſaid to come from the French manger, to eat; but it ſeems more likely that the French comes from the Engliſh, and that manger is from the Celtic man-gwair, the place of hay, or from mân-ag-ar, acting upon or making ſmall; for it enters generally into the compoſition of the Celtic, but not the French language.

MANHOOD; HYWREDD; EUANORIA; VIRILITAS. Hywredd is a compound of hi-wr-id, he is a bold or valiant man; whence euanoria; virilitas is from vir-li, ſignifying a powerful man; manhood is from man and hood, ſignifying a manly ſtate.

MANIFEST; HYSPIS or DILYS; ASPHALES or DELOS; MANIFESTUS or CERTUS. Dilys is from di, a privative, and lys a rejection; whence aſphales and delos; certus is from ſi-r-tu, it as a thing or property; hyſpis is from hy-ys-p-is, to raiſe up, or to ſhew the part that is lower; manifeſtus and manifeſt are from mae-in-ſi, it is ſeen.

MANNER or METHOD; MODD; ETHOS; MOS or METHODUS. Manner comes from mannor; modd is from am-oedd, the age or life about; mos is from moes, or am-oes, the age or life about; ethos is from hyd-oes, thro' or during the age or life; methodus and method are from am-hyd-oes, for the length of an age or life; ſee Age, Cuſtom, Life, Mannor, &c.

MANNOR or HAMLET; MAENOL or FAENOL; EPAULION; MANERIUM. It is probable that maenol is from mae-yno-lu, there is there a family; manerium from mae-yno-

us,

tit, there is there a man; hamlet is from hame-lu-it, it is the home of a family; whence the leet; epaulion is from y-pe-li-yn, the place the family is in; whence palace.

MANY; LLAWER; POLUS or LAUROS; MULTUS. Many is from the Celtic man-y, the ſmall; llawer is from oll-or, from all, whence lauros; polus is from ap-ol-iu, it is from all; multus is from m-alt-iu, it is greatly high. See how the Celtic keeps up to the firſt rules of compoſition, by a diviſion or diminution of the general term which was firſt formed.

MARK; NÔD; DESMOS; NODUS. Nôd is from en-o-id, it is the firmament o, or the ſun; deſmos is from id-îs-mau-o, it is the lower great o, or the ſun; nodus is from nôd; mark is from ma-ir-ac, from the great fire or the ſun; there are many words formed from the different qualities and effects of the ſun, as well as the elements, &c.

MARKET; MARXNAD or PRYNIAD; EMPOREUMA; FORUM or MERCATUS. Marxnad is from mi-ar-ac-neid, me upon making an act; whence mercatus and market; pryniad is from p-ar-neid, the thing upon being made; whence the reſt.

MARROW; MÊR; MUELOS; MEDULLA. Mêr is from mi-er, my water or juice; marrow is from mêr-au, my ſpring water or liquid; muelos is from mi-al-au-ſi, it is my high or ſpring water; medulla is from mi-id-al-au, it is my riſing or ſpring water or liquid.

MARRY; GWREICA or CYDIO; GAMEO; NUBO, or UXOREM DUCERE. Gwreica is from gwraig-ac, acting for a wife; cydio is from cyd-iu, being together; gameos from ag-am-w, acting for a woman; marry is from mi-ar-hi, me upon her.

MARSH or PALE OF A CITY, &c. GORS; AGROS; PALAS or AGER. Marſh is the ſame as the Belgic maeraſch and compoſed of m-âr-auc-ſi, it is the great water or ſea ground; gors is from auc-âr-ſi, it is water or ſea-ground; whence agros and ager; palus and pale are from p-al-iu, it is a part or a thing high, from the cuſtom of paleing out the marſh out of the pale of the cities, or cwms; or gors, &c. may come from cau-âr-ſi, it is the incloſed ground.

MARTYR; MERTHYR; MARTYR; MARTYR. Thoſe come from the Celtic marw-ir-tir, to dye for the land; becauſe they witneſſed the truth for the good of their country, whereby future ages might be convinced of the truth.

MASSY; TRWM; STEREOS; SOLIDUS. Maſſy is from ma-ſi, it is great; trwm is from tîr-wm, mute, dumb, or dead earth; ſtereos is from ſto-âr-iu, it is ſtanding or ſtill earth; ſolidus, which ſhould be wrote colidus, is from co-ol-diu, it is altogether.

MASTER; MEISTR or DYSCAWDR; DIDASKALOS; MAGISTER. Meiſtr is from mae-îs-tor, he is a lower tyrant or lord; from thence comes maſter; magiſter is from the Celtic megis-tor, like a lord or tyrant; diſcawdr is from id-îs-ac-wr, it is the lowering action man; whence didaſkalos.

MATTER, THING or FACT; PETH; POIETES; RES or OPUS. Peth is from p-ith, it is p, ſignifying a part or thing; hence poietes; opus is from y-p-iu, it is the p; res is a p, with an s at the tail of it, to ſignify a ſounding p; thing is from ti-en, ſignifying the firmament or ſky, things, properties and poſſeſſions being contained therein; matter is from ma-tîr, the great earth.

MATTOCK or PICKAX; CAIB; KABELIS; SECURIS. Caib is from ac-ai-b, a thing acting high or up; kabelis is from ac-be-al-ſi, it is a thing acting up; ſecuris is from ſi-ac-ar-îs, it is acting upon the low part or ground; pickax is from pick and ax; mattock is from am-it-ac, it acts about, or at the ſurface of the ground; and caib may be from ac-a-ib, acting the ground up.

MAUL; MAEDDU; MATTO; VERBERO. Verbero is from ver-ber, to ſpring the ſhank; maeddu is explained under the word Beat, which ſee; maul is from malleus, a mallet, which ſee; matto is from maeddu.

ME; MI; EMON; ME. Mi is from am-i, about i, or the place of ones being or exiſtence, whence me; emon is alſo from i-man, the place of i.

MEAD; MEDD; MEDOS; MEDO. Thoſe are compoſed of mi-au-id, it is my liquor, which definition ſeems to be manifeſted by another Celtic word for mead, viz. meddyglun, which is compoſed of mi-id-auc-al-en, my divine liquor.

MEAL; BLAWD; ALPHITON; FARINA. Meal is from the Celtic malu to grind; blawd is from b-al-w-id, it is man's high or chief food; alphiton is from al-phi-it-un, it is ones high food; farina ſhould be wrote falina, it being compoſed of fi-al-un, ones high food, and the r being uſed for the l, in alphiton, upon a ſuppoſition that al in alphiton ſignified upon, as it does in many other inſtances, as well as ar.

MEASURE; MESUR; METRON; MENSURA. Thoſe words, excepting the Greek, are from mi and ſure; metron is from mi and trwm, heavy; indeed the Latin has me, in, and ſure, all ſignifying, let me be ſure of weight.

MEAT; BWYD; BOTOS; ALIMENTUM. Bwyd and botos, are from bi-w-id, it is man's or animal's life; meat is

from

from mi, my, and eat; alimentum is from ali for alli-maint, to ſupport the bulk or ſubſtance.

MEDICABLE; IAXUS; IASIMOS; MEDICABILIS. Jaxaus and iaſimos, are from iax, healthy, which ſee; medicabilis is from medd or medo mead, whence medicable; for nothing was deemed a greater medicine than honey, by the Greeks and Celtes.

MEDITATE; MYFYRIO; MERIMNAO or MERUO; MEDITOR. Mifyrio is from mi-fyr-iu, I am ſhort lived; meruo is from mi-âr-iu, I am earth; merimnao is from marw-amnae, I ſhall dye; meditor is from me-id-tor, for ter, I am earth; whence meditate.

MEEK; GWAR; PRAOS; MITIS. Gwar is from ag-w-âr, the action of a man of the earth; praos is from ap-âr-w-ſi, he is a man from the earth, that is, ſlow; mitis is from am-it-îs, it is lower than the earth; meek is from am-ac, an earthly or ſlow action.

MEET; CYFARFOD; KUREO; CONVENIO. Cyfarfod is from cyf-âr-fod, to be together upon the ſame ground; whence kureo; convenio is from con-venio, to come together; meet ſeems to be from me-hit.

MELANCHOLY; MELANXOLI; MELANXOLIA; MELANCHOLIA. Theſe are from the Celtic, melan, yellow, and choler, which is compounded of auc-al-ir, water upon the fire, or boiling water.

MENACE; BYGWL; APEILE; MINÆ. Minæ is from the Celtic adverb of ſwearing, myn, by, as myn jou, by Jupiter; whence menace, with the addition of ſi, it is; bygwl is from pyg-al, the goad or prick upon or at; whence apeile.

MEND, AMEND or CORRECT; CYWIRO; KATORTHOO; EMENDO. Emendo, amend and mend, in their moſt primitive ſenſe, are from min-da, a good edge; probably they may alſo ſignify am-min-id, it is the edge end; katorthoo is from kata and orthos right, which is from ur-ti-w-ſi, it is the man's property; cywiro is from cywir, to ſet right, from cywir, true together.

MERCHANDIZE; MARXNADAETH; EMPORIA; MERCATURA. See the word Market.

MERRY or JOYFUL; LLAWEN; ELAROS; LÆTUS. Llawen is from al-w-en, a man high in the ſky; elaros is from al-wr-ſi, it is a man up or high; lætus is from al-idiu, it is high; merry is from me-ir-y, the being high.

METAL; METTEL; METTALLON; METALLUM. All thoſe come from the Celtic word meddal, ſoft.

METRE; RHIF; ARITHMOS; NUMERUS. See the word Nember as to theſe.

MEW; MEWIAN; MIAULISO; MIALLIZO. Mew is from the noiſe of a cat, or from mi-w, my animal, but the firſt moſt probable; mewian is from mew-un, the mewing one; the other words are from mew-alw-ſi, it it the mew calling ſound.

MILF; MILLTIR; MILION; MILLIARE. Theſe are compounds of mîl-tîr or âr, and ſignify a thouſand paces of land; but how the thouſand paces come to be called mîl, is to be ſeen under the term Thouſand.

MILK; LLAETH; GALA; LAC. The Celtic laeth is from li-au-ith, it is the family water or liquid; lac is from li-auc, milk, from mi-li-auc; and gala is nothing more than lac, tranſpoſed, and they all ſignify the ſame, viz. the family liquor, or my family liquor.

MILKY; LLAETHOG; THELASO; LACTEO. See the preceding word.

MILL; MELIN; MYLE; MOLA. See theſe explained under the word Grind.

MIND; BRYD; PHREN; MENS or PRUDENTIA. Mind is from mi-en-ed, it is my within or exiſtence; bryd is from bi-ir-id, it is the living fire, or fire of life; prudentia is from bryd-in-ſi, it is the mind within. See Soul.

MINE; MWN; NOMISMA; MONETA. All theſe come from the Celtic word mwyn, kind, unleſs mwn is from môn, or ma-ion, the great Ionians, who probably were the firſt workers of mine.

MINE; MAU; EMOS; MEUS. Mine comes from mi-in, in me; mau is from i-mi, to me; emos is from i-mi, to me; meus is from mi-iu, it is to me.

MINT; MINT; MINTHA; MENTHA. Theſe ſeem to ſignify a growth at the houſe ſide, from min-tu.

MIRTH or GLADNESS; LLAWENYDD or HOEN; GANOS, LÆTITIA. See the word Merry; hoen is from hi-w-en, a man high to the ſky; ganos is from ag-en-w-ſi, he is a man acting to the ſky; glad is from ag-al-id, it is acting high.

MISERY; YTLOTTA or TEULYBOREUA; ATHILOTES or TALAIPORIA; MISERIA. Ytlotta is from y-tlotta, the pooreſt; whence athilotes; teuliboreia is from teylu-boreia, the earlieſt family; whence talaiporia; miſeria and miſery are from miſer or m-is-wr, a lower great man.

MIST; NIWL; NEPHELE; NEBULA. Miſt is from moiſt, which ſee; niwl and the reſt are compounded of nj-

ol,

el, no ſun; nephele is from ni-phi-al, no ſeeing high; whence nebula.

MITRE; MEITR; MITRA; MITRA. Theſe come from the Celtic mi-tor or tiara, a diadem, both being badges of ſovereignty worn by the Phrygian princes or tyrants; ſee Tyrant and Maſter.

MIX; MYSGU; MISGO; MISCEO. Theſe come from the Celtic maes-cy, to hold lands together or promiſcouſly.

MIXTURE; MYSG; METAXU; MIXTURA. Theſe are from myſg, and tîr, land; whence the Celtic ymyſg and the Engliſh amongſt.

MOCK; MOCCIO; MOXAS; IRRIDEO. All theſe, except irrideo, come from the Celtic mox, a cheek; irrideo is from i-rudd-id, it is the cheek or chin.

MOIETY; HANNER; HEMISU; MEDIETAS. Hanner is from hai-un-ar, an action upon one; hemiſu is probably from hai-am-iſau, an action about leſſening; medietas from medius, half, which is from the Greek, the s being changed into d; or from am-di-iu, it is about dividing.

MOISTEN; MWYDO; MYDAO; MADEO. Thoſe come from am-au-id, it is about the water.

MOISTURE; DAGRAU or NODD; UGRASIA or NOTIS; HUMIDITAS. Dagrau is from id-ag-yr-au, it is from the water; whence ugraſia; nodd is from yu-au-id, it is the water upon it; whence notis; moiſture is from am-au-îs-tîr, about the water in the lower grounds; humiditas is from am-au-idiu, it is about the water.

MONASTERY; MONAXLOG; MONASTERION; MONASTERIUM. Monaſtery is from monos-twr-idiu, it is a lonely living heap or multitude; whence alſo the Greek and Latin; but the Celtic comes from mon or man-cau-luog, a place covered, or a dwelling for a multitude.

MONEY; MWNAI or ARIAN; NOMISMA or ARGUROS; MONETA, NUMMUS or ARGENTUM. Argyros and argentum are from the Celtic ir-iawn, the ſatisfaction; money, mwynai, nomiſma, moneta and nummus, are from the Celtic mwn, a mine or metal.

MONODY; MARWNAD; MONODIA; NÆNIA. Marwnâd, a dying ſong or noiſe; whence monodia and monody; næenia is from nâd, a lamentation.

MONTH; MÎS; MEIS; MENSIS. Month is from moonthe; mîs is from m-ſi, it is moon; whence meis; menſis is from m-en-ſi, it is the moon in the firmament, but in a more primary view; mîs is from m-îs-ſi, the lower great

light; and moon is from m-o-en, the great firmament light or globe.

MOON; LLEUAD; SELENE; LUNA. Lluad is from aul-ad, the ſun to it, or liu-ad, the light to it, thereby expreſſing it to be the ſun's reflection; luna is from liu, in lleu-ad, and en, ſignifying the firmament light; ſelene has the addition of ſi, it is; moon is from m-o-en, the great globe in the firmament, but the Celtic ſeems to be the beſt expreſſion.

MOOR, MARSH or FEN; MORFA; ELOS or PASSALOS; PALUSTRUM. Moor, marſh and morſa, are from môr, the ſea, and in the Celtic fa, ſignifies a part or place; fen is from the Celtic fan, a place; paſſalos is from pa-als, the ſea part; elos is from als, the ſea; paluſtrum is from pa-als-trwm, the heavy ſea part.

MORE; LLAWER or MWY; PLEION or METAS; PLUS or MAGIS. Llawer is the comparative degree of lliaws, much; mwy is the comparative degree of mawr; more comes from mawr; pleion and plus, from lliaws; metas and magis, from mwyax, the ſuperlative of mawr. See the ſeveral primitives.

MOREOVER; YMHELLAX; PORRO; PORRO. Moreover is a compound of more and over; porro, from ap-ar, from upon or over; ymhellax is a compound of ym and pellax, ſignifying farther.

MORNING; BORE; PROI; MANE. Bore and proi come from the Celtic pe-oere, the coldeſt part; morning and morrow, come from manoere, a compound of man, a place, and oere, coldeſt; from man, the Latin word, is probably a corrupt derivative.

MORROW; YFORI; AURION; CRAS. The Engliſh, Celtic and Greek here ſignify the morning; cras is formed out of cwr or oras, beginning, or from cwr-iſa, the loweſt part.

MORSEL; TAMAD; TOMOS; MORSELLUM. Tamad is from to-am-id, it is the covered about; tomos is from to-am-ſi, of the ſame meaning; morſellum and morſel are from am-r'-iſal, covering, or about the cover.

MORTALITY or DEATH; MARWOLAETH; MOIRA; MORTALITAS. All thoſe come from marw, to dye. See the word Death.

MOSS; MWSOGL; MOSKOS; MUSCUS. Mwſogl is from am-au-ſi-ag-al, it is a high growth about the water; the other words are from am-au-ſi-ac, it grows about the water.

MOTHER; MAM; MAMMA; MATER. Mater is from ma-ter,

ma-ter, my earth; mam is from mi-am, that is, my about, or my matrix or earth. See Father.

MOTHER-IN-LAW; XWEGR; EKURA; SOCRUS. Thoſe come from ux-y-gwr, above the huſband.

MOVE or GO; SYFLYD, CYXWYN or MYNED; KINEO or SALEUO; MOVEO. Myned is from mi-yn-hyd, me upon the length; cyxwyn is from cy-ag-w-in, the firſt action in man; ſyflid is from ſefyl-o-id, it is the ſtand of o, which is to move; ſaleuo is from ſa-al-o-iu, it is the ſtand upon o; go is from ag-o, the action of o; move is from m-o-ve, it is the great o, or the ſun which moves; whence the reſt.

MOULD; MAMOG; METRA; MATRIX. As to all except mould, ſee Mother; mould is from mouldy, becauſe mouldineſs covers a thing like a mould.

MOULDY; LLWYD; POLIOS; CANUS. Llwyd is from liu-au-id, it is the colour of water; polios is from p-au-liu, a water colour thing; mouldy is from m-au-liu-id, it is the colour of the great water or the ſea; canus ſeems to come from the Celtic cannu, which ſee.

MOUNTAIN; MYNYDD; OROS; MONS. Mynydd is from m-en-ydd, it the great and high; mons is from m-en-ſi, it is the great and high; mountain is from maint-en, of the ſame meaning; oros ſeems to be from the Celtic yr-rôs, the moraſs or moor; or from ar-as, above the lower country.

MOURN; WYLO; OLOLUSO; MEREO. Wylo is from w-il-o, man from the light, that is, not ſerene; whence ololuſo; mæreo is from mi-âr-w, me an earthly being; mourn is from mi-âr-un, me an earthly one.

MOURNFUL; GALARUS; GOEROS; LUGUBRIS. Galar, a lamentation, is from galu-ar, calling upon; whence and from thoſe in the preceding claſs are the other words.

MOUSE; LLYGODEN; MUS; MUS. Llygoden is from lly-goeden, the tree family; the Latin mus, in the genitive caſe muris, is from the Celtic word mûr, a wall; whence mouſe. Here the antiquity of the Celtic appears prior to the other dialects, the term llygoden being formed before the building of walls, when mankind as well as mice dwelt in woods.

MOUTH; GENAU or SAFN; STOMA; OS. Mouth is from mi-wyth, my breath place; os is from w-ſi, man's ſound; ſafn is from ſi-w-ſan, man's place of ſound; ſtoma is from ſi-w-man, man's ſounding place.

MOWER; MEDWR; AMETER; MESSOR. Medwr is from am-yd-wr, a man about the corn; whence the reſt, and amyd, bread corn.

MUCH; LLIAWS; POLUS or LAUROS; MULTUS. Lliaws is from llu, a multitude; lauros is from llawer, which is from llu-'r, the multitude, or from oll-yr, the whole; much is from m-ux, above great; multus is from m-altus, more high; polus is from p-al-fi, it is a high thing.

MUCK, DUNG, DIRT, FILTH or SWEEPINGS; SCYBION, TAIL, CAXU or BAW; SKYBALON, KAKKE or ARHODOS; QUISQUILLIÆ or FIMUS. Moſt of thoſe are explained under the different words mentioned in this claſs; muck is from ma-ux, great height; filth is from f-al-it, it is a high thing or a heap; tail is from to-al, an high covering or lay; quiſquilliæ is from cau-îs-cau-al-iu, it is a covering upon a lower covering, or ſtratum ſuper ſtrata.

MUD or SLIME; CLAI or LLAID; ILUS; LIMUS. Mud is from am-id, it is about; ſlime is from ſi-al-am, it is the about upon; clai is from cau-al-y, the ſhutting or ſticking upon; llaid is from al-id, it is upon; ilus is from al-iu, it is upon; limus is from al-am-iu, it is the about upon, or the earth or ſoil ſticking upon.

MUG or POT; MWG or CROXAN; XUTRA; OLLA. Croxan is from ac-ir-cau-yn, the action of fire or heat ſhut in; whence xutra; mwg and mug are from mwg, ſmoke; pot is from p-hot, a thing hot; olla is from louo or lavo, to waſh; which are defined under the word Waſh.

MULE; MÛL; MELON; MULUS. Mûl is from mi-w-al, my high animal; the aſs being the leſſer; hence the other words.

MULTITUDE; LLIOS, LLY or CYWDI; LAOS, KYDOIMOS or PLETHES; MULTITUDO or POPULUS. Llu and llios ſignify a family or multitude; whence laos and plethis; populus is from pob-lu, every family; multitudo is from m-lu-tu-idiu, it is the large or great family or teulu; cywdi is from cy-w-idiu, it is a community, or men together; whence kydoimos.

MURDER; MWRDR; ANDROPHONIA; HOMICIDIUM. Homicidium is from homo and cædo, ſignifying manſlaughter; androphonia is from aner and pheno, of the ſame ſignification; mwrdr is from mur-taro-wr, the ſecret ſtriking of a man, or ſtriking a man dead.

MURMURING; GRWGNAX; GONGGUSMOS or MURMYR; MURMUR. Murmur is from mur-mur, a ſecret or dead humming, or dumb ſound; or mu-r, that is, the mute r, which ſignifies ſound; whence the Greek murmyro, to murmur; grwgnax is from cryg-nad-ox, a complaint in a hoarſe or gaggling ſound; whence gongguſmos.

MUSICK;

MUSICK; MUSIC; MOUSIKE; MUSICA. Theſe come from the Celtic mau-ſi-ac, an action of great ſound; but muſa is from mu-ſi, a humming ſound, muſing or ſtudying.

MUTUAL; CYDOL; KATALLELOS; MUTUUS. Cydol is from cyd-ol, all together; whence katallelos; mutuus is from my-a-tu, me and thee; whence mutual.

MUZZLE; PENOR; PHIMOS; FISCELLA. Muzzle is from mu-ſi-al, a dumb upon the ſound; fiſcella is of the ſame origin; penor is from pen-ar, upon the head; whence phimos.

MYSELF; MYFI; EMAUTON; MEME. Myfi is from my-ſi, my life; myſelf is from my-ſi-al-ſi, it is my life; emauton is from am-y-dyn, about the man, all ſignifying my own exiſtence, tho' varying ſomewhat in the expreſſion.

MYRIAD; MYRIAD; MYRIAS; MYRIAS or DECIES MILLE. As to decies mille ſee the ſeveral words; the other words are compounds of mawr-ad, great addition; whence the reſt corruptly.

MYSTERY or SECRET; DIRGELWX; MUSTERION; MYSTERIUM. Myſtery is a compound of mau-ſtir, for dir, a great ſecret; dirgelwx is from dir-gal-ux, a high powerful ſecret; and dir a ſecret, is from the privative di-'r, the privative or unſeen.

N

NAIL; EWIN; ONUX; UNGUIS. Nail is defined under the following claſs of words; the reſt ſignify nothing more than the uppermoſt, as nails, ſcales, &c. are.

NAIL; HOEL; HELOS; CLAVUS. Nail is from ni-il, no light; as does ho-el, from o-il, from light, and alſo helos; clavus is from ac-il-ev, it is from the light.

NAKED; NORTH; NEDOS; NUDUS. Thoſe words come from the Celtic ni-di-id, it is not hidden; but naked may come from ni-cau-id, it is no covering.

NAME; ENW; ONOMA; NOMEN. Enw is compounded of e for y-yn-w, the upon being; onoma has the addition of ma, ſignifying great; whence nomen; alſo name, by leaving out the laſt n, in nomen; the ſignification of thoſe words ſeem to be ſome great thing upon beings, from whence may be inferred, that language is not of a human compoſition.

NAME; ENWI; ONOMASO; NOMINO. Thoſe are from the words in the laſt preceding claſs.

NARRATE or RELATE; AGORID or DANGOS; AGORFUO

or DIEGEOMAI; NARRO. Agorid is from ag-or-id, it is an action from; whence agoreuo; dangos is from id-eng-w-ſi, it is the enlarging a man's ſight; whence diegeomai; narro is from in-ar, being upon, whence narrate; relate is from r'-al-it, the upon it.

NARROW or STREIGHT; ING or ANENG; ANGONIA; ANGUSTIA. Aneng is from the privative or negative an, and eng, large or extenſive; whence the Greek and Latin; ing is a contraction of aneng; narrow is from an-arrow; which goes ſtraight forward, or in a line, as does a narrow place or paſſage; ſtreight is from ſit right, it is right or right forward.

NATION; CENEDL; GENOS; GENS. Theſe come from the verb geni, to generate, in the moſt primary ſenſe; but in a ſecondary view they may be ſaid to come from ge-ens, earthly beings, tho' ge itſelf is nothing more than a contraction of gea, inſtead of ear, earth, it being formed of ge-a, the growing or generative earth, in order to diſtinguiſh it from the dead lumpiſh element, which ear or ar, expreſs; nation is from naſco, to be born.

NATIVITY; GENEDIGAETH; GENETE; NATIVITAS. Theſe are all explained under the words Born and Generate; ſee alſo the laſt preceding claſs.

NATURE; NATYR or ANIAN; GENEA; NATURA. Natyr is is from yn-y-tîr, in the land; whence natura and nature; anian is from yn-y-en, under or within the ſky; genea is explained under the word Generate.

NAVEL; BOGAIL; OMPHALOS; UMBILICUS. Omphalos is from am-phe-eilio-ſi, it is the part folded about him; umbilicus is from am-bi-al-cau, it is the part ſhut or folded about him; bogail is from b-cau-al, a thing ſhut upon or round; nafel is from an-ef-al, an upon him.

NAUGHT; COEG; KAKOS; MALUS. Coeg is from ac-ag, from action; whence kakos; naught is from in-act, unactive; malus is from im-al-iu, it is unalert.

NAUSEA or LOATHING; NAWSIA; NAUSIA; NAUSEA. Loathing is from al-a-thing, to up a thing; the other words are from naws, nature or diſpoſition; this word naws is from yn-au-ſi, it is in the water. See Nature.

NAUSEATE; NAWSIO; NAUTIAO; NAUSEO. Theſe come from nauſea, a loathing, and not from navis a ſhip.

NEAR; GAR; PARA; PROPE. Prope ſeems to come from pro-pe, the part or thing from; para from ap-ar, from the thing upon; gar is from ag-ar, from the upon; near is from ni-ar, not the upon. See High.

NEBULOSE or CLOUDY; NIWLIOG or CYMYLOG; NEPHELOEIDES or OMIXLOS; NEBULOSUS. Theſe are explained under the words Cloudy and Nubilous; which ſee.

NECESSARY; ANGHENUS; ANANGKAIOS; NECESSARIUS. The Celtic and Greek words are from angen, and the other words from neceſſitas, fate, or neceſſity, defined in the next claſs.

NECESSITY or FATE; RHAID or ANGHEN; ANANGKE or XREIA; FATUM or NECESSITAS. Neceſſitas and neceſſity are from ni-ceſſo, not to ceaſe; fatum and fate from fi-it, it is life; rhaid and xreia are from r'-id, it is the or to be; anghen and anangke ſignify want, and are compounded of an, a privative ſignifying without, and eng, extenſiveneſs or largeneſs.

NIECE; NÎTH; UONE; NEPTIS. Nith is from ni-ith, ſhe is us; niece is from ni-ſi, ſhe is us; neptis is from ni-p-ith, ſhe is a part of us; uone is from w-o-ni, a being from us.

NEEDLE'S EYE; CRAU; KYAR; FORAMEN ACUS. Needle is from nid-il, not ſeen; crau is from cau-ar, a ſhut upon, that is, in a hole; hence kyar; acus is from a-cau, the ſhut or hole.

NEED, WANT or PENURY; PRINDER or ANGEN; APORIA or ANANGKE; PENURIA. Prinder is from prin-tîr, ſcarce of land; angen is from an-eng, not large; aporia is from ap-âr, from or without ground; anangke is the ſame as angen; penuria is from p-ni-yr, the thing that is not; need is from ni-id, it is not; want comes from xwant, or deſire; which ſee; Tlawd; Tlas; Egens; Needy. See Indigent, Want, &c.

NEGLECT, DISREGARD or LOOK ILL TO A THING; LLYGRHAU, DYFRAWU or DIAMGELEDD; OLIGOREO, KATAPHRONEO or AMELEO; NEGLIGO. Negligo and neglect are from ni-ag-al, not upon action; llygrhau and oligoreo are from llygr, corruption or ſpoil, which is from il-o-ag-ar, the ſun from acting upon; kataphroneo is from kataphren, a contrary mind; difrawu is from di-fraw, without concern; diamgeledd is from di-amgeledd, without any care; it is compoſed of di-am-ag-al-id, he is without being upon action; hence ameleo.

NEST; NYTH; NEOTTIA; NIDUS. Nith or nyd is a compound of ni-id, not ſeen; from which the reſt come; the vowel y is only a double i, framed purely to enhance and lengthen the ſound of i.

NESTLE; NYTHU; NEOTTEUO; NIDIFICO. Thoſe verbs come from the ſubſtantives explained in the laſt claſs of words.

NET or RIDDLE; RHUWD; GRUPHES; GRYPHES. Net is from in-it; riddle is from ar-hyd-lu, upon or about the multitude; rhwyd is from ar-w-hyd, upon or about the animals; gruphes is from cau-ar-phi, to ſhut upon animals; whence gryphes.

NEVERTHELESS; EITHER; AUTAR; AUTEM. Theſe are explained under Still and Yet.

NEW; NEWYDD; NEÔS; NOVUS. Newydd is from in-w-id, it is in being; whence the reſt.

NIGH; AGOS; ANGYS; PROPE. Agos comes from ag-os, an action from; whence angys; nigh is from ni-ag, not from; prope is from pro-pe, the part or a thing from.

NIGHT; NÔS; NUX; NOX. Theſe are all compounded of the Celtic privative ni-oes, no life, hence nidoes, ſignifies, it is not. See the word Age and Life, and many more words; and it is to be obſerved that nôs, in its original compoſition, was ni-o-ſi, no ſun ſeeing; which is a better definition than the former, though oes is from the ſame original.

NIGHTINGAL; EOS; OÔS; LUSCINIA. Nightingal is compoſed of night-in-gal, for galw, to call; luſcinia cannot come from lux or light, for it is a bird of night; nor can there be any other original found for it, than the Celtic liu-nos, moonlight, and cano or canu, to ſing, i. e. the night ſinger; and eos and oos, were they wrote enos and onos, might ſignify the night bird, but as they are, they ſignify the bird, from e-oo.

NIGHTLY; NOSAWL; NUKTERINOS; NOCTURNUS. As to theſe, ſee the word Night.

NINE; NAW; ENNEA; NOVEM. This term ſignifies the rain, and is compounded of en-au, the ſky or firmament water.

NINTH; NAWED; ENATOS; NONUS. Theſe are defined in the laſt claſs of words.

NIT; NEDD; KONIS; LENS or DIS. Nedd is a compound of ni-id, not ſeen; konis from co-ni-ſi, a company not to be ſeen; lens ſignifies multitude.

NITRE; NITR; NITRON; NITRUM. Theſe are from the Celtic yn-i-tûr, in the earth.

NO or NOT; NI or NID; OU; NON. Theſe expreſs a privation of action, by their ſeveral vowels, o expreſſing the motion of the ſun, i, the ſun, by the dot, at top, and u, the ſpring, and the negative letter n; nid indeed ſeems to come from n-id, not ſeen or exiſting; and ou is from o from, becauſe the ſun is from us.

NOBLE; RHIAIDDUS; GNORIMOS; NOBILIS. Rhiaiddus

dus is from rhi, a lord; the other words ſignify, to be well known, but the Greek word eugenes ſignifies to be well born; which is the common notion of nobility.

NOD; AMNOD; NEUMA; NUTUS. Nod is from the Celtic nôd, a mark; amnod is from am-nôd, for mark; whence the reſt.

NOD or WINK; AMNEIDIO; NUTO; INNUO. Wink is from w-in-ac, the eye in action; or from w-in-ac, a man in action; the other words are explained under the laſt preceding claſs of words.

NOOK, CORNER or BAY OF THE SEA; CILFAX; KOLPOS; SINUS. Nook is from an hook; bay is from b-au-hi, part of the ſea high up; ſinus is from ſi-in-iu, it is the inward ſea; cilfax and kolpos are from ceuol-pe-iu, it is an incloſed part.

NORTH; GOGLEDD; BOREAS; BOREAS. Gogledd is compoſed of gog, ſignifying great, or in a ſecondary ſenſe, the race of Magog, and le, a place, that is, the place of Magog, or a great place; boreas comes from pe-oera, the coldeſt part; the word north is from in-oera-ith, it is the coldeſt; weſt is from y-es-ti, the lower poſſeſſions.

NOSE; TRWYN or RHIN; RNIN; NASUS or ROSTRUM. Rhin is from rhing, between, from the partition therein; trwyn is from trwy-in or rin, the thro' in or partition; naſus and noſe are from nao, to flow; and roſtrum is from r'-au-ſi, it is the wet or watery, and trwyn thoroughfare.

NOSTRILS; FROENAU; RHINES; NARES. See Noſe.

NOT; NI or NID; OU; NON. Nid is a compound of ni-id, it is not, or not ſeen; id is a compound of i-di, without fire or light; ni is from n-i, no fire or light; non is from ni-o-en, no firmament o, or the ſun; not is from no-it, it is no; ou ſhould be oi, as compounded of o-i, from fire or light.

NOTABLE; HYNOD; GNOSTOS; NOTABILIS. Hynod is from hy-nod, a high mark; whence the reſt by metatheſis, and changing the d into t.

NOTHING; DIM; OUDEN; NIHIL. Nothing is from no and thing; dim, from the privative di and m, figuring the ſurface of the globe, and from thence ſignifying great; nil, from ni-il, no light; ouden from y-dim, the nothing.

NOTICE; GWYBODAETH; GNOSIS; COGNITIO. Thoſe words ſeem to have little or no origin, beſides, what is explained under Notable, except that gwybodaeth is a compound of gwy-bid-aeth, to know the world or life paſt; this gives a fuller light to notable, &c.

NOVELTY or NEWNESS; NEWYDD; NEOTES; NOVI-

TAS.

TAS. Novitas is from newid-ti, to change poſſeſſion; neotes, the ſame; newneſs, from newid; novelty, from newid, to change; whence new; and with the addition of id, it makes newid; but its origin is in-w, in being or exiſtence.

NOURISH, SUPPORT, MAINTAIN or UPHOLD; CYNAL; XILEUO; ALO. Cynal is from ac-yn-al, acting or holding one up; whence xileuo; alo is from al-w, an animal up; uphold is from up-hold; ſupport is from ſi-up-port, it is the bearing up; nouriſh is from in-our-iſh, it is the within us; maintain is from maint-yn, the ſubſtance within.

NOW; YN AWR; NUN; NUNC. Yn awr is from yn-awr, in the hour or this hour; now is from n'-aw, inſtead of yn-awr; nun is from yn-in, in the inſtant; whence nunc.

NUBILOUS; NIWLIOG; NEPHELOEIDES; NEBULOSUS. Thoſe come from the Celtic niwl and nifwl-og, a great fog; niwl is from ni-ol, no light or ſun.

NUMBER; RHIF; ARITHMOS; NUMERUS. Thoſe are from the ſame origin as prif, primus, firſt, whence prif is defined to be a thing from the ſun or fire, meaning probably the rays of light.

NUMBER; RHIFO; ARITHMEO; NUMERO. Thoſe are explained in the laſt claſs; or rhif may come from r'-hi-ef, it is the heighth; for it ſignifies heighth as well as fire; and all particles have various meanings, anſwering the different qualities of the ſeveral bodies they repreſent.

NURSE; TRIN or MAETHRIN; TREPHO or DIATREPHO; NUTRIO. Trin is from troi-ni, to turn us; maethrin is from m-au-ith, it is the milk mother, and trin; trepho is to turn; nutrio is from ni-troi, to turn us, whence nurſe.

NUT; CNEUEN; KARUON; NUX. Cneuen is from the plural cnau, compoſed of cau-in, ſhut-in, and en, one; karuon is from cau-ar-en, ſhut upon one; nux is in-cau, or xau, ſhut upon; nut is from in-out, the outſide upon.

O.

O or OH; O or OX; O or A; OH. Thoſe are interjections, or notes or ſounds of bewailing and abhorring; and the lettters, from o-hi, and o-ux, ſignify from being high, that is, being low or ſad; o is alſo a note of admiration as it expreſſes the figure of the ſun, which is admirable.

O THAT THERE WERE; O BAE LE; ABALE; UTINAM. Theſe are interjections of wiſhing, ſignifying oh that there were a place.

OAK;

OAK; DERW; DRYS; QUERCUS. Derw the plural number of derwen is from di-riw, the dark or ſecret kind; whence drys; quercus is from ci-âr-ac-iu, it is the chief growth of the earth; oak is either from cus in quercus, or from the Celtic y-ci, the chief.

OBEDIENT; YFYDD; EUPEITHES; OBEDIENS. Yfydd is from hy-fo-di, it is not high or bold; whence eupeithes; the other words are from ob-hy-idiu, it is from high or bold.

OBJECT; BWRW ALLAN; PROBALLO; OBJECTO. Thoſe are compounded of the prepoſitions ob, pro, and allan, ſignifying from or out, and bwrw, ballo and jacto, to caſt or throw.

OBLIQUE, CROOKED or BENDING; LLEDDF, GWYR, OSGOF or PLYG; LOXOS, GYROS or PLAGIOS; OBLIQUUS or CURVUS. The Celtic plyg is from ap-al-ag, acting from high; whence plagios, obliquus and oblique; gwyr is from ag-o-ir, acting from high, which is bending; hence gyros and curvus; crooked is from ac-or-ux-id, it is acting from high; bend is from ab-en-id, it is from high; lleddf is from al-di-ef, it is from or with the heighth; loxos is from al-ax-o, acting from high.

OBSERVE or WATCH; DISGWYL; DOKASO; OBSERVO. Diſgwyl and watch are defined under the word Watch; obſerve and obſervo are from ob and ſervo to keep; dokaſo is from id-ac-ſi, it is the action of ſeeing.

OBSTRUCT or RESIST; GWRTHSEFYLL; ANTHISTEMI; OBSTRUO or RESISTO. Gwrthſefyll is from gwrth-ſefyll, ſtanding againſt; anthiſtemi is the ſame; ſo are reſiſto and reſiſt; leſt ſtruct or ſtructure ſhould not be explained elſewhere, it may by proper here to obſerve, that it is compoſed of the Celtic particles is-tir-ax-it, it is acting from the lower ground.

OBTAIN; EXWIN or CYRAEDD; EPEXO or KRATEO; OBTINEO or PORRIGO. Exwin is from ax-o-un, an acting from one; cyraedd is from ac-or-id, it is an acting from one; whence the Greek terms; obtineo and obtain are from ob-tynu, drawing from; porrigo is from p-or-ag, a thing acting from.

OBTRUDE, PUSH, SHOVE or THRUST; GWTHIO; OTHEO; OBTRUDO. Moſt of thoſe words are explained under the word Shove; but obtrudo is from the Celtic ob-troi-idiu, it is turning from; puſh is from p-o-ſhi, it is a thing from; thruſt is from trudo, which is a compound of the Celtic troi-draw, to turn away or far.

OCCASION; ARFOD; APHORME; OCCASIO. Occaſio and occaſion are from oc-cauſa, from a cauſe; ſee Cauſe; ar-

fod is from ar-fod, upon exiſtence; aphorme is from apo-orme from or without force or violence.

OCEAN; EIGEON; OKEANOS; OCEANUS. Thoſe words are from y-auc-en, the high ſea.

OCCIDENT or WEST; GORLLEWIN; DUSIS; OCCASUS. Weſt is from o-es-it, it is the ſun's lowering or going down; occaſus and occident are from o, the ſun, and cado falling; gorllewin is from gor-lle-o-en, above or beyond the place of the firmament o or the ſun, or from gor-llu-ion, beyond the Ionian family, who were deſtined weſtward.

ODE; OWDL; ODE; ODE. Ode is from o-di, the divine round, which the prieſts performed round the altar dancing and ſinging in praiſe of the gods; but the Celtic ſeems to be compoſed of y-o-di-al, upon the divine round.

OF or FROM; O, ER, or ODDIWRTH; UPO, APO or PERI; A, AB or DE. The Celtic ap is compounded of a-p, a part, which is farther explained in the preface; whence apo and upo; peri is from p-ar, a part of the earth; o is explained in the preface; of is from the Celtic o-ef, it is o; from is explained before; er is from the Celtic ir, explained in the preface; oddiwrth is from o-di-wrth, not near o. See theſe particles and letters defined in the preface.

OFFENCE; LAB; BLABE; OFFENSIO. Lab is from law-ab, from the hand, or a ſtroke from the hand; whence blabe; offenſio and offence are primarily from the Celtic fin-ac, an action from the edge; whence the Engliſh words fence and hence.

OFFER; OFFRYMU; PROSPHERO; OFFERO. Thoſe words ſignify to bring to the altar, and though offerings were never diſuſed they ſeem to be of modern compoſition.

OYSTERS; WYSTRES; HYISTRES; OSTREA. Thoſe words are from au-îs-tir-ſi, they are within or below the water ground.

OLD MAN; GWRHEN; GERON; SENEX. Theſe are explained under the words Old and Man; which ſee.

OLD WOMAN; GWRAX; GRAUS; ANUS. As to theſe words, ſee Old and Woman.

OLIVE; OLWYDD; ELAIA; OLEA. Olwydd, in the ſingular olwydden, is from oil-wydd, the oil wood; and oil is from au-il, the ſun or hot liquid; whence the reſt.

OIL; OLEU; ELAION; OLEUM. See the word Olive.

OMIT; GADEL HEIBIO; PARALEIPO; OMITTO. Gadel heibio is from ag-ad-al-heibio, to reſt from action; omitto and omit are from o-mitto, from ſending.

ONE; UN; EN; UNUS. Un ſignifies the univerſe, or all things,

things, as well as all numbers, as compoſed of u-in, ſpace or exiſtence; but ſee the preface for a farther explanation hereof.

ONLY or ALONE; UNIG; OIOS; SOLUS. Unig is from un-ag, the action of one; alone is from all-one; only is the ſame by tranſpoſition; ſolus is from the Celtic ſi-ol, it is all; oios is from y-i-o, the high o or the circle of time and ſpace.

OPEN; AGOR; OIGO; APERIO. Agor is from ag-or, an action from; whence oigo; aperio is from a-p-or, a thing from; open is from y-p-in, a thing into.

OPERATE; GWEITHIO; ERGATHO; OPEROR. Gweithio is from gwaith, work, compoſed of ag-w-at, a man at action; ergatho is from ar-gwaith, at work; operor is from w-p-ar, a man upon a thing; whence operate.

OPPORTUNITY; CYFARFOD; KAIROS; OPPORTUNITAS. Cyf-âr-fod, to be together upon the ſame ground; kairos is from cy-ar-iu, to be upon the ſame ground; opportunitas is from y-parth-un-idiu, it is the one or the ſame part.

OR; NEU; NAI; NÆ. As the Engliſh and, is from the Celtic ond, but, ſo is or, from the Celtic or, from; the other words ſignify in action, from in-iu, or in-ai. See And, But, Either, &c.

ORATION; ARAITH; RESIS; ORATIO. Theſe in their primary ſenſe are from r'iath, the language, and r'-ſi, the ſound; but in a ſecondary ſenſe they ſeem to ſignify reaſoning, which ſee.

ORATOR; ARAITHWR; RETHOR; ORATOR. Theſe are compoſed of the terms in the laſt preceding claſs, and ur, man.

ORCHARD; PERLLAN; POMERION; POMERIUM. Perllan is from pêr-llan, the ſweet yard; pomerion is from pom-muryn, a fruit place walled in; whence pomerium; orchard is from yr-cau-yard, the incloſed yard.

ORDAIN or INITIATE; URDDO; ARMOSO or ENGXEIREO; INITIO or ORDINO. Urddo is from ur-ddu, holy man; ſee the word Sacrifice; hence ordo, ordino and armoſo; enxeireo is from eng-xeireo, to be greatly exalted; initio is from in-thuo, to go into a holy ſtate; whence initiate.

ORDER; URDD; ORMATHOS; ORDO. Ormathos is from ur-ma-thu, a great holy man; the reſt are from urddo, explained under the word Ordain.

ORPHAN; YMDDIFYD; ORPHANIA; ORBITAS. Theſe terms were formed from the child's parent being gone out of

the world, as orbitas from the Celtic or-bid, out of the world, and ym-ddi-fyd, the deprived of life or the world.

ORIGIN; DEXREU; ARXE; ORIGO. Dexreu is from id-creu, it is creating; whence arxe and the reſt.

ORNAMENT or BEAUTIFUL COVERING; CASMAI; KOSMOS; ORNAMENTUM. Caſmai and koſmos are from câs-mau or mai, a great or a May covering; ornamentum and ornament are from or-en-maint, the great firmament border, or perhaps from or-en-mai-ynt, they are the May great firmament border.

OTHER; ARALL; ETEROS; ALTER. Arall is from yr-ail, the ſecond; whence the reſt.

OTHERWISE; ARALL; ALLE; ALIAS. Thoſe are from the ſame origin as the words of the laſt preceding claſs, except that the Engliſh word has the addition of wiſe, ſignifying a way or manner; which ſee.

OTTER; DYFRGI; ENUDRIS; LUTRA. Dyfrgi is from dyfr, the plural of dwr, water, and ci, a dog, which makes gi by inflection; enudris is from en-ydor, the water one; lutra is from lu-dwr, the water family; otter is from w-dwr, the water animal.

OVEN; FWRN; PHOURNOS, KAMINOS or LIGDOS; FORNAX. Ligdos is from le-ig-toes, the dough heating place; kaminos is from cau-mewn, ſhut within; fwrn, phournos and fornax are from fyr-un, the fire or hot one; oven is from o-viewn, the incloſed.

OVER; TROS; PERA; TRANS. Over is from o-ver, out of or through the water; tros is from trwy-rhos, through the moraſs or wet ground; whence trans; moraſs is from môr-as, below the ſea; rhos is from r'-au-as, the ground below the water; whence the Celtic aros, tarrying or ſticking in, as tros is to get through the moraſs; pera is from p-or, the part from.

OVERCOME or OUTRUN; CEFNU or TREXU; TREKO or NIKAO; VINCO, CURSU CONTENDO or PRÆCURRO. Cefnu is from cefn, the back, that is, to put one upon his back; trexu is from troi-ux, to turn upwards; whence trexo; but how the Greek word came to be made uſe of as an expreſſion for running does not appear, unleſs to outrun may be to overcome; and curro to run may come from the Celtic gyru to drive away, or from cyro to beat; nicao is to back or be uppermoſt; whence vinco and the reſt.

OUNCE; UNS; OUNGKIA; UNCIA. Theſe ſeem to be compoſed of un-ſi, it is one.

OUT; O or ODDIWRTH; EK or EC; EX. O and oddi-

wrth

with are explained under Of and From; ek and ex are from ac, from; out is from the Celtic o-it, it is o.

OUT OF DOORS; ALLAN; ALLOTE; ALIAS. Allan is from o-lle-in, from the place within or in; allote is from al-lau-ti, out of the place poſſeſſed; aliâs is from o-le-ſi, it is out of the place.

OWE; DILEU; OPHEILO; DEBEO. Owe is from o-iu, it is from; debeo is from id-ab, it is from; dileu is from dal-y, the withholding; opheilo is from y-phe-ail, the thing of another; and dileu may be from id-ail, it is another.

OWL; TYLLUAN; ELIOS, GLAUX or AGIOLIOS; ULULA or NOCTUA. Owl is from w-o-il, an animal from the light; tulluan is from tywyll-un, the dark one; and tywyll is from id-o-il, it is from the light; ulula is from w-il-o, an animal from the light; noctua is the night one; elios is from e-il-o, the from the light; glaux is from ag-il-ux, from the high light; whence the reſt.

OX; UX; BOUS; BOS. Ux is from u-ux, the higher animal; whence ox; bous and bos are from bi-ux, the higher animal.

OZIER or WILLOW; HELYGEN; HELIKEN; SILER. Helygen, in the plural helyg, is from hil-auc, the water kind or race; ozier is from au-ſi-ar, it is upon the water; willow is from au-il-iu, it is the water race.

P.

PAIN; POEN; PONOS; PÆNA. Poen is from p-o-en, a thing from heaven; whence the reſt.

PAINT; FUG; PHUKOS; FUCUS. Fug is from fi-cau, ſhutting out ſight or light; whence phukos and fucus; paint is from pa-in-it, it is a thing upon.

PALACE; PLÂS; PALATION; PALATIUM. Plâs is from p-lys, the court or hall part; whence the reſt; hence alſo the word leet; llys is alſo a compound of llu-ſi, it is the family; and llu is from l-w, man extended.

PALE or BLEWISH; GLASOG; XLOROS; PALLIDUS. As to thoſe ſee the next claſs of words, and the word Blew.

PALE; GLASWIN or GLASGOX; XLOROS; PALLIDUS. Pale and pallidus are from the Celtic pall-idiu, it is defective; glaſwin is from glaſ-win, a white or light blue; glaſgox is from glas-gox, a red or light blue; xloros is from ux-il-or-iu, it is from the higher light or white; and pale in its primary ſenſe may be from ap-il, from the light or white.

PALE or STAKE; PAWL or SCOLP; SKOLOPS; PALUS. Pale, pawl and palus ſignify a pole or a high thing; ſcolp is from ſi-cau-al-p, it is the ſhut upon the part; whence the reſt.

PALM of THE HAND; PALF; PALAME; PALMA. Palf is from p-al-fi, my high or powerful part; whence the reſt, the m in mi changing by inflection into f.

PALSY; PARLYS; PARALYSIS; PARALYSIS. Paralyſis is from para-luo, to looſen from; whence the reſt; but ſee Looſen, &c. for a more primitive definition.

PANNIER or HAMPER; CAWELL; KALATHOS; CALATHUS. Cawell is from cau-w-al, a ſhut upon an animal; kalathos is from cau-al-ith, it is a ſhut upon; whence calathus; hamper is from am-p-ar, about the thing upon; pannier is from p-in-y-ar, a thing upon the upon.

PAP; BRON; BRUN; MAMMA. Bron and brun are from the Celtic brun, a hill, which ſee; mamma is from the the Celtic mam the mother; pap is from p-up, an high part.

PAPER, THE BARK OF A TREE or RUSHES; PAPYR; PAPYROS; PAPYRUS. Theſe terms are either from the Celtic pabuyr, ruſhes, or from ſome Egyptian word of the ſame ſignification.

PARADISE; PARADWYS; PARADEISOS; PARADISUS. Paradwys is from pera-dwys, the moſt profound ſweetneſs; whence the reſt.

PART; PARTH, PETH or RHAN; MOIRA or POIETES; PARS or RES. Parth is from p-ar-ith, it is a part of the earth; whence pars and part; peth is from p-ith, it is p; whence poietes; rhan is from or-un, from one; moira is from mi-or, my from.

PARTRIDGE; PETRIS; PERDIX; PERDIX. Theſe are from peth-rix, the things in the furrow; or from peth-ris, the ſtartling things.

PASSABLE; HYFORDD; EUODOS; PERVIUS. Thoſe are from paſſ-able; hy-ford, eu-o-dos, and per-via, ſignifying high or bold on the way.

PASSOVER or EASTER; PASC; PAXA; PASXHA. Paſt from pe-as-ac, to paſs; whence the reſt.

PASTURE; PORFA; PHORBE; PASCUUM. Paſture is from paſ-tyr, the feeding land; porfa and phorbe are from pori, to feed; paſcuum is from paſco, to feed, which ſee.

PATH; LLWYBR; TRIBOS; CALLIS. Path is from p-aeth, the part he went; callis is from calx, a heel; tribos is from tir-pous, the foot ground; llwybr is from lle-w-bri-ar, *man's* place upon the ground.

PATRIMONY;

PATRIMONY; TREFTAD; PATROA; PATRIMONIUM. Treftad is from tref-tad, the father's poſſeſſions; the reſt ſignify the fathers land, or poſſeſſions.

PAVILLION, TENT, CHURCH or TABERNACLE; EGLWYS; KLISIA; ECCLESIA or TABERNACULUM. Temple is from to-am-p al, a covering over the high part or the ſky; eglwys ſeems to be from cau-al-p-ſi, a covering upon the place of ſound; whence kliſia and eccleſia; tabernaculum is from taberna, an inn or tavern, with the addition of cau-al, to ſhut upon; ſee Tavern; tent is from t-yn-t, a houſe or covering within a houſe or covering, which was the ſky; pavillion is from p-avi-al-en, a thing that was the ſky.

PAY; TALU; TELEO; LUO or SOLVO. See the next.

PAYMENT; TÂL; TELOS; SOLUTIO. Tâl is from di-al, without being upon; whence the Greek and Latin; payment is from the words pwyo and paio, to beat; ſee Beat.

PEACE; HEDDWX; HESUXIA; PAX. Peace is from ap-ai-ſi, it is from action; pax is from ap-ac, from action; heddwx is from hi-di-ac, to ceaſe being high; whence heſuxia.

PEACOCK; PAUN; TAON; PAVO. Theſe ſeem to be from the Celtic word pin, or pinna in Latin; the p and t being frequently uſed for one another in the Greek and Latin; ſo that this animal takes its name from its pins or fine quills.

PEASE; PYSEN; PISON; PISUM. Pyſen, the ſingular number of pys, is from p-ys, the end lower, that is, hanging down the head; whence the reſt; or they may come from the Celtic p-us, the bill, or pecking corn.

PEDIGREE or GENEALOGY; AXAU; GENEALOGIA; GENEALOGIA. Genealogia is from genea-logia, a treatiſe upon generation, but ſee the word Generate for a more primitive origin; axau is the plural number of ax, by inflection, from ac, from; pedigree is from peth-ac-ar, a thing upon the ax or ac; this ac ſignifies an offſpring, and the Scotch and Iriſh mac is nothing more than mi-ac, my ſon, or my offſpring; nor their o prefixed to their names than the Celtic o, from, as in Obrien.

PENURY; PRINDER; APORIA; PENURIA. Prinder is from brin-tir, the hilly ground; aporia is from y-p-oera, the coldeſt part; penuria is from pen-oera, the coldeſt end; whence penury; ſo the Latin word parcus, ſparing, comes from parcus, a park, which is a compound of p-ar-ux, the higheſt part of the ground.

PEOPLE; POBL or LLIOS; LAOS; POPULUS. Llios is

from lu, a family; and pobl is from pob-li, every family; whence the reſt.

PEPPER; PYPUR; PEPERI; PIPER. This expreſſion may be exotic like the ſpice which it expreſſes, yet the term ſeems to be ſomewhat Celtic, as if compoſed of p-ap-yr, a thing from the fire or heat.

PERFECT; PYRFEITHIO; DIAPRATTO; PERFICIO. Theſe all come from the prepoſition per, thro', and facio to make, and from pyr-faeth, pure ripe or finiſhed.

PERHAPS; AGATFYDD; TAXA; FORTASSE. Perhaps is from per-hap, by chance; fortaſſe is an adverb formed from fors, chance or hap, which ſee; agatfydd is from ag-at-fe-id, it is acting towards a thing; hence taxa, by tranſpoſition of the two firſt particles, ſignifying acting towards.

PERILOUS or DANGEROUS; ENBYDUS; KINDUNODES; PERICULOSUS. Perilous is from pyr-ill-w-ſi, he is a man or animal very ugly; enbydus is from en-byd-iu, he is againſt life; kindunodes ſeems to ſignify that the dog is barking, from cy-yn-nydo; periculoſus is from pyr-erxill-w-ſi, he is an animal very terrible.

PERIOD; PYRNOD; PERIODOS; PERIODUS. Thoſe come from pyr-nôd, a pure or perfect mark; or from per-nôd, thro' mark, but moſt probably from pur-nôd, a pure full or compleat mark.

PERSON; PERSON; PROSOPON; PERSONA. It ſeems pretty clear that theſe terms were originally framed of pêr-ſôn, ſweet ſound; tho' the Greeks corruptly changed it firſt into proſo-phone, a diſtant ſound, and afterwards into preſo-pon, the face, which they derived from ops, the eye, or opto-mai, to ſee; ſôn alſo ſignifies exiſtence, as compounded of ſi-un, it is one.

PERSUADE or EXHORT; ANOG; ANOGO; EXHORTO. Perſuade is from pêr-ſi-w-id, it is a perfect or ſweet voice or ſound of man; anog and anogo are from an-ag, to incite; exhortor is from ex-oro, to excite.

PETTYCOAT; PAIS; XITON; TUNICA. Pais is from p-is, lower thing or part, called ſo from its covering the lower part, or as being an under covering; tunica is from tan-uxa, under the uppermoſt; called ſo from its being wore under the toga, which is a compound of to-uxa, an uppermoſt covering; pettycoat needs no explanation here; xiton is from uxa-tan, or tunica tranſpoſed, ſignifying under or below the upper.

PHLEGM; FLEM; PHLEGMA; PHLEGMA. Theſe come from the Celtic fy-il-in, my fire within; or phlegma from phe-il-ig-ma, of the ſame meaning.

PIERCE or BORE; TARADRY or EBILLIO; TITRAO or OBELIZO; TEREBRO. Thoſe come from taradr and ebill, which ſee under the words Auger, &c.

PIG; PORKELL; KOIROS; PORCUS. Porxell is from ap-'r-och-il, the offspring of the hog race; porcus is from ap-'r-och, the offspring of the hog or ſow; xoiros is from och-'r-och, a hog from the ſow; pig is from ap-hog, the offspring of a hog; thus you ſee the Engliſh abounding in the Welſh aps.

PIGEON, DOVE or CULVER; CLOMEN; KOLUMBOS; COLUMBUS. Dove is the Celtic word for tame; pigeon is from pigo, to bill; clomen and the reſt ſeem to come from clu-min, the billing race.

PIL; PILIO; APOLEPO; DECORTICO. Pil, pilio and apolepo, are from p-al-o, the high part off; decortico is from de-corium, to put off the ſkin.

PIL or RIND; PIL; PHLOIOS; CORTEX. Cortex is from cau-ar-tu-ux, the ſhut on the outſide; rind is defined under the word Rind; the reſt are from p-al, the upper thing, or the thing upon.

PILE or DART; PICALL; PILOS; PILUM. Picall is from pic-al, a point high; whence the reſt; except dart, which is from the Celtic word taro, to ſtrike; or picall, in its primary compoſition, may be from p-ac-al, a thing acting high.

PILLAR or COLUMN; COLOFN; KOLONE; COLUMNA. Thoſe are explained under Column; except pillar, which is from p-al-ar, a thing with a higher upon it.

PINE or LANGUISH; CLAFYXU or TENEIO; XALAO or ATONEO; LANGUEO. Clafyxu is from claf, ſick, compoſed of ac-al-fi, an action upon life or health; whence xalao; langueo and languiſh are defined under the word Languiſh; teneio and atoneo are from tenau, to thin, which ſee; pine is from ap-in, from exiſting.

PIPE; PIB; ITTO; FISTULA. Pib is from p-ub, up to p, or the ſky, that is, a long thing; whence pipe; itto is from i-t, to the firmament, or ſky, that is, long; fiſtula is from f inſtead of p-ys-t-al, a thing to the high t, or the ſky.

PIRATE; PREIDDIWR; PEIRATES; PIRATA. Thoſe come from the Celtic word praidd, præda or prey; which ſee.

PISS; DYFRIO; OUREO; MEIO. The word piſs was formed from the hiſſing ſound of piſſing; dyfrio comes from the Celtic word dwr-fi, my water; meio is a compound of mi-au, my water; oureo is from wr-au, a man's water.

PITCH,

PITCH; PYG; PISSA; PIX. Thoſe are explained under the word Tar.

PIT OF THE ARM; CESEL; AISSELLA; AXILLA. Ceſel is from cau-is-il, ſhut from the ſetting ſun; ceſel is the ſame, as a bottom in a country, which being ſurrounded by hills, is ſoon covered from the ſun.

PLACE; LLE; LE; LOCUS. Place is a compound of three Celtic ſyllables, viz. pe-le-ſi, it is a particular place; lle, le or l ſignify place in general, ſpace or extenſion, the ll being uſed inſtead of the ſingle l here for the ſake of the aſpirate; ſee the L, the word All and the particle Le in the preface.

PLAGUE; PLA; PLEGE; PLAGA. Pla ſeems to come from p-al-a, a thing upon the land; the reſt are from p-al-ag-a, a thing acting upon the land.

PLAIN, POLISH or SMOOTH; LLYFNHAU; LEAINO; ALLÆVO or POLIO. See the word Smooth.

PLAISH; PLETH; PLEGMA; PLICA. Pleth and plait are from pe-al-ith or it, it is the part upon; plica is from p-al-i-cau, the part ſhutting upon it; plegma is from p-al-cau-mae, it is the part ſhutting upon.

PLANK; PLANGC; PLAX; PLANITIES. Thoſe are explained under the word Table.

PLANT; PLANU; PHYTEUO; PLANTO. Planu is from pe-al-in, it is the part upon the within; whence planto and plant; phyteuo is from p-tyfu, the growing thing or part.

PLATTER, DISH or DOUBLER; DISGL or DWBLER; DISKOS or TRUBLION; DISCUS or PATINA. Diſgl is from diſ-ag-al, with the action or motion upon or ſteady; whence diſkos, diſcus and diſh; dwbler is from dwbl-yr, the double one; whence troublion and doubler; patina is from patens, lying wide open; of which ſignification is platter; or diſgl, &c. may be from id-is-cau-al, it is a covering upon a lower, or a veſſel for the lower.

PLAY or BE GLAD; XWARAU; XAIRO; LUDO. Xwarau, (whence xairo) is a compound of ux-ar-hai, high upon action; ludo ſeems to be from al-id, it is high, or it may be the ſame as owdl by tranſpoſition of letters; ſee the word Ode; glad ſeems to come from ag-al-id, it is an high action; play is from p-al-ai, a thing acting high.

PLEASANT; HYFRYD; EUPHRON; HILARIS. Hyfryd is from hy-fry-id, it is high ground; hence euphron; hilaris is from hi-al-âr-is, high upon the lower ground; pleaſant is from p-al-as-ynt, they are things high, but hyfryd in a ſecondary ſenſe ſignifies a high or bold mind or intention, from hy-*fryd.*

PLOUGH;

PLOUGH; ARADR; AROTRON; ARATRUM. Plough is from p-al-w-ag, a thing acting upon oxen or cattle; the other words are compounded of âr-troi, to turn earth, both from the Celtic.

PLOUGH SHARE or COULTER; CWLLTR; EULAKA; CULTER. All thoſe words are derived from the Celtic cyllell-tîr, the land or ground knife.

PLOUGH; ARDDU; AROÒ; ARO. Thoſe verbs are formed of âr, earth; the Celtic arddu comes very near in ſound to the Engliſh word earth; but plough comes from ploughing.

PLOUGHMAN; ARDDWR; AROTER; ARATOR. Come from the laſt claſs, and wr, man.

PLUCK or ROOT UP; DIWREIDDIO; EKRISOÒ; VELLO. Diwreiddio is from the privative di and grwaidd or wraidd, roots; pluck is the ſame as the Celtic pal-ux, to dig up; or from pe-al-ag, acting a thing up.

PLUME or FEATHER; PLYAN; PTILON; PLUMA. Thoſe are defined under the word Feather.

POET; PRYDYDD; POIETES; POETA. Poet, poietes and poeta are from poieo, facio, to make; prydrydd is from ap-dru-ydd, the offspring of the druids, and druydd is from di-riu-idd, he is a dark or divine ſort or kind; whence the oak trees came to be called derw.

POINT; BLAEN; BELONE; ACUS or CUSPIS. Acus is from a-ux, the upper part; cuſpis is from ax-p-ſi, it is the upper part; blaen and belone are from bi-al-en, the higheſt part or a thing up to the firmament; point is from the Celtic word pwynt, compoſed of p-o-en-it, it is the part at the ſun or firmament, which is the upper end of length or at the point.

POISON; GWENWYN; ION; VENENUM. Gwenwyn is from gwenynen, a bee; whence venenum; or they may come from ag-w-en-w-yn, an action of an animal upon or into man, which may be a bee; ion is from i-w-in, the animal in; poiſon is from p-ſi-yn, a thing that goes in; venenum may come from the Celtic yewn-un-ni, it is a thing that goes into us.

POLE; PAWL; PATTALOS; PALUS. Pawl is from pa-w-al, a thing in man's hand; whence pole and palus; pattalos is from p-atal-w, a thing to ſupport a man.

POLISH or SMOOTH; LLYFNHAU; LEIAINO; POLEO or ALLÆVO. See the word Smooth.

POLLUTE or DEFILE; DIWYNO or HALOGI; MIAINO or ALISGEO; INQUINO. Diwyno and miaino are from the privative di-wyn, from white; halogi is from hai-al-ag, from being a high action; whence aliſgeo; defile is from di-ſe-al,

he

he is not high; pollute is from p-o-al-it, it is a thing from high; inquino is from in-ac-en, not an action high.

POND; LLYN; LIMNE; LACUS. Llyn is from le-au-yn, a place for water within; limne is from le-au-am, a water in place closed; lacus is from le-auc, a water place; pond is from p-au-in-id, it is a thing with water within.

POOR or MISERABLE; TLAWD; TLAS; PAUPER. Miser is from mi-is-ur, me a lower man; poor is from ap-w-ir, from a high-man; pauper is from ap-w-p-ir, from a man of a high part; tlawd is from di-al-w-id, he is from a high man tlas is from di-al-w-si, he is from a highman.

PORT; PORTH; PORTHMOS; PORTUS. Those are from p-or-ith, it is the part from.

PORTER or FERRYMAN; PORTHWAS; PORTHMEUS; PORTITOR. See Port and Man.

POSSESS; MEDDU; MEDEO; POSSIDEO. Meddu is from am-idd, it is the about or poſſeſſion; whence medeo; poſſideo is from p-as-idiu, it is the lower part or poſſeſſion; poſſeſs is from p-as-ſi, it is the lower part.

POST; POST; PARASTOS; POSTIS. Poſt is from p-eiſte, a ſtanding thing; paraſtos is from p-ar-eiſte, a thing upon a ſtand.

POT or KETTLE; CROXAN; XUTRA; OLLA. Pot is from p-hot, a heating thing; kettle is from cau-it-al, it is ſhut or covered upon; croxan is from cau-ir-auc-in, incloſing the hot water within; whence xutra; olla is from au-al, upon the water or water veſſel.

POTENT; CADARN; KARTEROS; POTENS. Cadarn is from caiad-ar-ni, an incloſure or a fortification upon us; karteros is from cau-ar-tir, incloſure or fortification upon the land; potens and potent ſignify to incloſe the ground part.

POUND; PWYS; MNA; PONDO. Thoſe ſignify weight.

POUND or KNOCK; DILIO; THLAO; TUNDO. Dilio is from dil a ſtroke, compounded of id-al, it is upon; whence thlao; tundo is from the Celtic tyn, tight; knock is from the Celtic cy-in-ac, together in action; pound is defined under the laſt claſs.

POUR OUT; BERWI; BRUO; FUNDO. Berwi is from ab-er-hwi, from the action of water; whence bruo; pour is from p-au-or, a part or thing from the water; fundo is from ſi-au-in-id, it is life in water.

POWER, FORCE or STRENGTH; GALLU; ALKE; VIRES. Gallu is from ag-al, an high or powerful action; whence alke; vires is from ver, ſpring; whence force; power is from ap-ver, from the ſpring; ſtrength is from ſtrong, which ſee.

PRATE;

PRATE; XWEDLEUA; KOUTILLO; FABULOR. Xwedleua is from xwedl, a diſcourſe, compoſed of cy-w-ddadl, men talking together; whence koutillo; prate is from p-ar-it, it is a thing upon it; fabulor is from ſe-bi-al-ar, he is high upon life.

PRATLER; LLAFARWR; LAMYROS; LOQUACULUS. Llafarwr is from llef-ar-wr, a man upon the voice; whence lamyros; pratler is a contraction of the Celtic parhai-at-al-ur, a man laſting upon calling or talking; loquaculus is from loquax, which is compoſed of alu-ac-ux, an action of ſpeaking high.

PRAY or PETITION; DYMUNO or GWEDDIO; AITEO or DEOMAI; PETO or ORO. Pray is from parhai, laſting in action; dymuno is from diu-am-uno, for pacifying God; oro is from îor, lord; deomai is from dymuno; as to the reſt ſee the word Adore.

PRE; RHAG or WRTH; PRO, UPO or DIA; PRÆ. Theſe are prepoſitions uſed in compoſition, compoſed of r'ag, the action; pre, pro and præ are from pri, firſt, which ſee; upo is from y-p-o, the ſun part; dia is from di-a, from the earth.

PREGNANT, TO BE; CIWA; KUO; PRÆGNANS SUM. Ciwa is from ciw, a chicken; whence kuo; prægnans and pregnant are from the Celtic pri-ac-geni, the firſt act of generation; and ciw from ci-w ſignifies the firſt of the animal.

PREPARE or MANAGE; DARPARU, PAROTOI or TREFNU; ENTREPISO or EPARTUO; PRÆPARO. Parotoi is from p-ar-it, it is a thing upon; darparu is from id-ar-p-'r, it is the thing upon; trefnu is from id-ar-fan, it is upon the ſpot; præparo and prepare are from pri-p-ar, the firſt thing upon; manage is from mae-in-ag, it is in action; whence the reſt.

PRESERVE; DIFFIN; DIASOSO; PRESERVO. Diffin is from di-fin, without end; diaſoſo is from di-yſu, without conſuming; the other words are from pri-ſervo, to keep as at firſt.

PRESS or WEIGH DOWN; PWYSO; PIESO; PREMO. Pwyſo is from pwys, weight; whence pieſo; premo is from p-ar-mae, it is a thing upon; preſs is from p-ar-îs, a thing upon a lower; weigh down is from o-high-down, from high down.

PRESUME; RHAGFLAENU; PROLAMBANO; PRÆSUMO. Rhagflaenu is from rhag-flaen, acting before the firſt, or the foremoſt action; the Greek term ſignifies to take before; the

other

other words are the ſame, from præ-ſumo. See the primitive particles.

PRETEND; YMDANU; PROTEINO; PRETENDO. Theſe are from the ſeveral prepoſitions ym, pre and pro, here only increaſing the ſenſe, and tanu, to ſpread about. See Spread.

PRETTY; TLWS; LEPTOS or ASTEIOS; LEPIDUS. Tlws is from t-al-w-ſi, he is a man like the ſky; leptos is from al-p-to, the high covering part; whence lepidus; aſteios is from aſter, a ſtar, rather than from aſteios, a city; pretty is from the Belgic braxt, compoſed of p-ar-uxa-t, a thing upon the upper covering or the ſky.

PREY; HELFA; LEIA; PRÆDA. Helfa is from hel-ſi, driving the animals; whence leia; prey is from the Celtic pry, a vermin; præda is from pry-id, it is the vermin, or to ſee for the vermin.

PRICE; PRIS; PRASIS; PRETIUM. Thoſe are from p-ar-ſi, it is a thing upon.

PRICK or URGE; PIGO; EPEIGO; STIMULO or URGEO. Pigo is from pig, a prickle, compoſed of p-ig, a warming or ſtimulating thing; whence epeigo; urgeo and urge are from ir-ag, heating action; prick is from p-ir-ac, a hot acting thing; ſtimulo is from ſti-am-al, it is a thing for raiſing.

PRIEST; OFFEIRIAD; IEREUS; SACERDOS. Offeiriad is the bringer to the altar; ſacerdos is from ſacer-dos, the holy gift; iereus is holy; prieſt is from pri-eſt, he is the firſt or chief.

PRIME or FIRST; PRI or PRIS; PROTOS; PRIMUS. See Firſt.

PRIVATE; PRIODOL; IDIOS; PRIVATUS. Priodol is from pri-id-ol, it is all his own; privatus and private are from the Celtic bri-ef-it, it is his country; idios is from the Celtic idiu, it is, or it exiſts.

PROCURE or OBTAIN; EXWIN or CYRAEDD; EXO or KRATEO; OBTINEO or PROCURO. Exwin is from ac-o-un, an action from one; whence exo; cyraedd is from ac-or-idd, it is an action from; whence krateo; obtineo and obtain are from ob-tynu, to draw from; procuro and procure are from pro-curo, to care for.

PRODUCE; TYNUALLAN; EPEKTEINO; PRODUCO. The Celtic and Greek terms are explained under the word Draw; the Latin and Engliſh are from pro-duco, to lead from. See Draw and Lead.

PROFIT; LLESHU; LUSITELEO; PROSUM. Lleſhu is from lle-îs, a lower or eaſier place; luſiteleo is from leſu-teulu, to eaſe a family; profit is from bro-fit, a fit country; proſum

proſum is from bro-îs-am, the low country ſurrounded, that is, a valley.

PROMONTORY; RHIN; RHION; PROMONTORIUM. Rhin and rhion are from âr-en, high ground; the reſt are from bro-maint-ar-en, a great country upon the height.

PROOF; PRAWF; PEIRA; PROBATIO. Theſe come from the Celtic profi, to prove; which ſee.

PROPER; YDIW; IDIOS; PROPRIUS. Proprius in its moſt primary ſenſe is from bro-ber-iu, it is land and water; whence proper; ydiw and idios are from id-iu, it is ſeen, or it exiſts, exiſting being always expreſſed by the ſame terms as are made uſe of to expreſs ſeeing.

PROPERTY; EIDDO; IDIOTES; PROPRIETAS. Proprietas and property are from bro-ber-ti, poſſeſſion of land and water; eiddo and idiotes are from idiu-ti, it is poſſeſſion or property.

PROPHET; PROPHWYD; PROPHETES; PROPHETA. Prophwyd is from bro-fi-w-yd, he is the country ſeeing man; whence the reſt.

PROSPEROUS; TYCIANUS; EUTUXES; PROSPER. Proſper is from bro-îs-per, a country low at the water part; hence proſperous; tycianus and eutuxes are from tywax, thicker or fatter, the comparative of tew, thick or fat, which comes from the ſubſtantive tywn, a thicket, or one man's houſe or abode, which was a thick buſh of fruit trees and flowering ſhrubs ſituated at the river ſide, where the birds reſorted, reſembling paradiſe; which is a compound of peradd-dwys, the moſt profound ſweetneſs.

PROTECT; AMDDIFFIN; PROAMYNO; PROTEGO. Amddiffin is from am-ti-fin, to ſurround or defend the edge or borders of poſſeſſions; proamyno is from bro-am-min, to ſurround the country edge or borders; min and fin both ſignifying edge, end or border, the m changing into f, by being joined in compoſition or inflection; protego and protect are from bro-tego, to cover a country, or in a more primary ſenſe from bro-ti-cau, to ſhut or incloſe the poſſeſſions or poſſeſſed part of the country.

PROUD; BALX or FROSTUS; PHROUDOS or BLAX; SUPERBUS or STOLIDUS. Balx and blax are from bi-al-ac, being acting high; ſuperbus is from ſuper-bi-iu, it is a being above high; ſtolidus is from ſtultus, a fool, which ſee; the other words are the ſame as proud, compoſed of p-ir-w-id, he is a man of a high part.

PROVE; PROFI; PEIRAOMAI; PROBO. Profi is from pro-fi, for ſight; whence the reſt.

PROVIDE; PRYNU or PAROTOI; PRONOOUMAI; PROVIDEO. Provideo is from pro-videō, to ſee for; whence provide; prynu is to buy, and compoſed of pryn, a purchaſe, which is from pri-yn, the price upon; whence the Greek; ſee parotoi under the word Prepare.

PROVOKE or IRRITATE; YMHERIO or GALWALLAN; ERETHISO or EKALEO; PROVOCO or IRRITO. Ymherrio is from am-hy-ir, for high fire; galwallan is to call out; whence ekaleo; provoco and provoke are from pro-voco, to call from; erethiſo is from ir-tho-ſi, it is putting one on fire; whence irritate.

PRUDENT; HYBWYLL; EUBOULOS; PRUDENS. Hybwyll is from hy-pwyll, good counſel; whence euboulos; prudens is from pryd-en-ſi, it is an ancient, grave or divine form or countenance; whence prudent.

PUBLISH; CYFFREDINO; PHANERÒO; PUBLICO. Publico is from pobl-ac, acting to the people or multitude; cyffredino is from cyffroi-dîn, to move the multitude; phaneròo is from phaino-yr-w, to ſhew men or people.

PUDDING, HASTY; WYD; POLTOS; PULS. Wyd is from au-yd, corn and water; pudding is from p-wyd-ing, a thing of corn and water; poltos is from p-au-al-toes, ſome water upon dough; whence the Latin word puls.

PUNISH or BELABOUR; POENI; POINAO; LABORO or PUNIO. See the next claſs of words.

PUNISHMENT; POEN; POINOS; LABOR or PÆNA. Poen is from p-o-en, a thing from heaven; whence ponos and pœna; puniſhment having the addition of iſh-maint, it is great; labor is from law-ber, the thing of the hand. See Pain.

PURE; PÛR; AGNOS; PURUS. Pûr, pure and purus are from ap-ir, from the fire; agnos is the ſame as ignis, a fire; or primarily from ig-en-o-ſi, it is from the firmament fire, or the ſun.

PURGE; CARTHU; KATHAIRO; PURGO. Purgo and purge are from pur-ag, a pure or clean action, or the action of fire; carthu and kathairo are from ag-ar-tu, an action upon the houſe.

PURIFY; PYRO; PHYRO; PURO. Thoſe are from the word pyr, pure, which is from ap-ir, from the fire, the Greek pyr and the Engliſh fire being from ap-ir, or ſir-ir, the living or part of fire, or of the element of fire, which is expreſſed by ir, or tân, i. e. ti-en, the property of the firmament.

PURPLE; PYRFFOR; PORPHURA; PURPURA. Pyrffor is from ap-ir-fi-ir, the view or colour from fire, as red or

ſcarlet is cox, from ac-o-ux, from the upper o or the ſun; purple is from ap-ir-p-liu, a colour from a part of fire.

PURSE; PWRS; BURSE; BURSA. Thoſe are all explained under the word Dugs.

PUT; DO or DODI; THO or TITHEMI; PONO. Put is from ap-yt, it is from; pono is from ap-yno, from there; do is from id-o, it is from; whence tho, and tithemi.

PUTRIFY; PYDRU; PUTHO; PUTREFACIO. Pydru is from pwdr, rotten; whence the other words, with the addition of fio and facio, to do or make. See Rotten.

PUTRID; PWDR; SAPROS; PUTRIS. Pwdr is from p-o-dwr, a thing from the water; ſapros is from ſi-p-or-au, it is a thing from the water; whence the reſt.

PYE or MAGPYE; PIOD; KITTA; PICA. Pica is from pig-ac, the active bill; piod is from pi-w-id, it is the bill animal; kitta is from ac-id-w, it is the active animal; magpye is from m-ag-pi, it is the great active bill; all ſignifying a chatterer.

Q.

QUAKE or SHAKE; CRYNU; KRADAINO; QUATIO. As to the Latin and Engliſh ſee the word Shake; kradaino is from crynu, which is from ac-ir-en, the action of the firmament fire.

QUALITY; DULL or PETH; POIETES; QUALITAS. Peth is from p-ith, it is p, or a part; whence the Latin word res, by adding an ſ to the p; thence alſo poietas; dull is from id-li, it is property; qualitas and quality are from xuali-ti, ſeparating property.

QUANTITY; MAINT; POSOTES; QUANTITAS. Quantitas and quantity are from cau-yn-ti, the compaſs of property, matter or a thing; maint is from maw-yn-ti, the greatneſs of property, thing or matter; poſotes is from poſos-quantus, or peth, a part, and ti, property or thing.

QUARTER or FOURTH PART; YPEDWAREDD; TETARTEM ORION; QUADRANS. Thoſe ſignify that it is the fourth. See Four and Fourth.

QUASH; YSCYDIO or SIGLO; SEIO; QUASSO. Thoſe are explained under the words Quake and Shake.

QUEST; CEISIO; XERCUO; QUÆSO. Xercuo is from the Celtic cyrxu, which, with the other words, are explained under the words Seek, Shake and Shock.

QUIET or GENTLE; ARAF; PRAOS; CICUR. Araf is

from âr-ef, it is the earth; praos is from p-âr-ſi, it is an earthly thing; ſicur is from ſi-ac-âr, it is an earthly action; quiet is from quies, reſt, which ſee; ſee alſo the word Gentle.

QUIRE; CÔR; XOROS; CHORUS. All thoſe words are compounded of the Celtic words cau-w-ar, a ſhut upon or incloſure upon a man or animal; ſtall comes from eiſte-al, to ſit upon, as bovile, an ox ſtall, &c. is from bovi-le, an ox place or a ſtall.

QUOIN; CYN; KONOS; CUNEUS. Theſe come from cau-yn, ſhut in.

R.

RABBET or CONEY; GYNENGAN; DIORUX; CUNICULUS. Gynengan is from cyn-engy, an enlarging wedge; coney is from cyn, a wedge; ſo is cuniculus; diorux is from the Celtic word diaru, to earth; rabbet is from âr-bet, to bite or eat the earth, or from âr-bi-it, it is the earth dweller.

RAFTER; CLEDR; KLEITHRON; TIGNUM. Cledr, or cledren in the ſingular number, ſeems to be framed of cau-al-tir, a ſhut upon the houſe or poſſeſſion; whence kleithron; tignum is from ti-cau-un, to ſhut in a houſe; rafter ſeems to come from r'-ef-ti-ar, it is upon the top of the houſe.

RAIN; BWRW; OMBREO; PLUO. Rain ſeems to come from r'-au-en, the firmament water; pluo is from ap-al-au, the water from high; bwrw and ombreo are from ab-ir-au, the water from high.

RAINBOW; ENFIS; IRIS; IRIS. Iris is from ir, fire; enfis is from en-fis, the finger of heaven.

RAM; MAHAREN; ARREN; ARIES. Maharen comes from ma-ar-en, the one upon the ma or ſheep; arren is from ar-en, the upon one; aries is from ar-i-es, upon the lower or female; ram is from ar-am, for ma, upon the ſheep.

RAPID; RHAIBUS; ARPALEOS; RAPIDUS. Rhaibus is from r'-hai-be-iu, it is an active thing; whence the reſt, though ſomewhat corrupted.

RARE or EXCELLENT; RHAGOROL; ARAIOS; RARUS. Rhagorol is from r'-hi-ag-wr, the high acting man; rarus and rare are from r'-ir-w, it is the high man; excellent is from ac-ſi-al-ynt, they are action high.

RASH; BYRBWYLL; ABOULOS; TEMERARIUS. Byrbwyll is from bir-pwyll, ſhort of counſel; whence aboulos; raſh is from

from ir-ish, it is hot; temerarius is from twy-m-wr-iu, he is a warm man.

RASHNESS; AMHWYLL; ABOULIA; IMPRUDENTIA. Raſhneſs is explained under the word Raſh, ſo is aboulia; amhwyll is from am, a negative particle, and pwyll, advice; imprudentia is from the negative im and prudens, compounded of prud-en-ſi, it is an ancient or grave form.

RAVISH or SNATCH; RHEIBIO; RAPASO; RAPIO. As to all thoſe, except ſnatch, ſee the word Rapid; ſnatch is from ſi-en-atch, it is the attraction or force of fire.

RAY or SUN-BEAM; PELYDR; AKTIN; RADIUS. Aktin is from ac-ti-en, from the property of the firmament; ſun-beam is from its reſembling a large beam; ray is from ir-a-y, from the ſun; pelydr is from p-al-ad-ir, a thing high to the ſun; radius is from ir-ad-iu, it is to the ſun, or ray may be from ir-ad-hai, it goes or acts up to the ſun.

RE; AD; ANA; RE. As ir, fire, is the cauſe of action or motion, ſo ir, reverſed or tranſpoſed, makes re, ſignifying the reverſe of action that is matter; ad is from at, which ſee; ana is from a-en-a, that is, from the firmament to the earth.

REALM or KINGDOM; TEYRNAS; TYRANNIS; REGNUM. See Kingdom, Tyrant, King, &c.

REACH; YSTUN; EKTEINO; PORRIGO. Yſtun is from ys-tun, the ſtretch or tightneſs; ekteino, to ſtretch out; porrigo is from pa-or-ag, the part acting from; reach is from or-ac-ſi, it is acting from.

READ; DARLLEN or CASGLU; LEGO or SULLEGO; LEGO. Read is from ar-id, he is upon it; lego is from al-ag, upon action; darllen is from id-ar-al-in, he is upon calling or ſpeaking; caſglu is from ac-y-ſi-galu, the action of the calling ſound.

REAP; MEDI; AMAO; METO. Medi is from am-yd, about the corn; whence amao and metò; reap is from r'-ap, the from or drawing from.

REASON; RHESWM; RHESIS; RATIO or ORATIO. Rheſwn is from rhoi-ſwm, to give the ſum; ſwm is from ſi-om, to ſee all.

RECONCILE; ANIALEDDU; DIALLATTO; RECONCILIO. Anialeddu is from the privative an-dial, no vengeance; diallatto is from the Celtic dial-atto, vengeance to himſelf; reconcilio and reconcile are from re-con-ſi-al-iu, it is to be back upon the ſound together.

REDDEN; RHYDDO; ERUTHRAINO; RUBEFACIO. Thoſe are explained under Red and the ſeveral other words whereof they are compoſed,

RED; COX; KOKKOS; COCCUS. Cox is from ac-o-ut, from the high o or the ſun; whence the Greek and Latin words; red is from ir-id, it is fire.

REED; CALAF; KALAMOS; CALAMUS. Calaf is from cal-ef, it is a thing to call upon; reed is from ar-id, it is the upon; whence the reſt.

REGION; BRO; ORA; ORA. Bro is from bi-r'-w, the man's dwelling; region is from r'-ge-yn, the nation within; ora is from w-ar, a man upon, or from o-r, the border.

REJOICE or BE GLAD; GWAUDIO; GADOMAI; GAUDEO. Thoſe are explained under the word Joy.

REIN OF A BRIDLE; AWEN; HENION; HABENA. Awen is from y-w-in, the animal in; whence enion; habena is from y-bi-in, the animal in; rein is from r'w-in, the animal in; as to bridle, ſee Reſtrain.

REINS; ARENAU; REN or NEPHROI; RENES. Arenau, the plural of aren, is from ar-en, the high or upon one; whence renes and reins; nephroi is from in-phe-ar-i, the inward thing that is high or erected.

RELATE; AGORID; AGOREUO; NARRO. Agorid is from ag-or-id, it is an action from; whence agoreuo; relate is from r'-al-it, it is the upon; narro is from in-ar-iu, it is upon.

RENT or RAG; RHWYG; RHOGME; SCISSURA. Rhwyg is from r'-w-ig, the angry man, or the conſequence of being angry; whence rag, and rhakos; ſcindo is from ſi-ac-en-id, it is the action of the firmament; whence ſciſſura; rent is from ir-en-it, it is the firmament.

REPRESS; GWRTHPWYSO; KATAPIOSO; REPRIMO. Gwrthpwyſo is from gwrth-pwys, oppoſite weight; whence katapioſo; reprimo is from re-premo, to preſs back; whence repreſs.

REPROACH or REPRIMAND; SENNU; EPEXO; REPRIMO. Epexo is from ap-exo, from having, that is, leſſening; reprimo and reprimand are from re-pri-mae, it is from a price or valuing; reproach is from re-pri-ux, from a high price; ſennu is from ſi-en-ni, it is not high or divine.

REQUEST; DYMUNO; DEOMAI; REQUIRO. Requiro and requeſt are from re-quero, to ſeek back; dymuno and deomai are explained under the word Pray.

REST or EASE; ESMWYTH; HESUXIA; QUIES. Reſt is from r'-îs-it, it is the lower; eaſe is from e-îs, the lower; eſmwyth is from îs-mwy-ith, it is more low; eſuxia is from i-ſax, lower; quies is from eſuxia by tranſpoſition.

REST or SLEEP; CYSGU; ESUXASO or AESAI, ab AEO; DORMIO

DORMIO or QUIESCO. Sleep is from ſi-al-ap, it is from up; dormio is from to-ar-mi, a covering upon me; cyſgu is from ac-iſax, acting lower; whence, and from the preceding claſs, the other words.

RESTRAIN or BRIDLE; FRWUYNO; FRASSO; FRÆNO. Frwyno is from frwyn a bridle, which is from ſe-ir-w-in, a thing to keep in an hot animal; bridle is from bi-ir-id-al, it is upon an angry or hot animal; whence the reſt.

RETAIN or HOLD; DAL or ATTAL; DOLEUO; RETINEO. Dal is from t-al, the high firmament, that is, the attraction of the high firmament; attal is from at-dal, to hold to; doleuo is from dal; hold is from hi-ol-id, it is the ſun, or the attraction of the ſun; retineo and retain are from r'-ti-en, the firmament property.

RETIRE; CILIO; KLINO; RECEDO. Cilio is from cau-il, the light ſhut, or the ſun ſet; whence klinio; recedo is from re-cado, to fall back; retire is from or-tir, out of the land or poſſeſſion.

REVENGE, VINDICATE or JUSTIFY; CYFIAWNHAU; DIKAO; VINDICO or JUSTIFICO. Cyfiawnhau is from cif-awn-hau, an action of equal right; dikao is from ti-cy-iu, it is equal property; juſtifico and juſtify are from juſtus and fio or facio, to make juſt; vindico is from vi-in-dico, to ſpeak up on life; whence vindicate; revenge is from r'-iawn-ag, the right action.

REVEREND; ANRHYDEDDYS; AIDESIMOS; REVERENDUS. Anrhydeddys is from un-rhydd-idiu, he is a free one; whence aideſimos; reverendus is from r'-ur-en-idiu, he is an ancient or divine man; whence reverend.

REWARD; GWOBR; GERAS; PREMIUM. Gwobr is from ag-o-bri, an action from before, that is, a preſent, or a thing ſent before a viſit; premium is from pri-mewn, before going in; geras is from gyru to ſend; reward ſeems to be from r'-e-ir-id, it is the from to.

RIB; ASEN; OSTEON; COSTA or OS. Aſen is from as-en, the roof or covering bone; coſta is from cau-os-it, it is the covering bone; rib is from ar-pe, the thing upon; osteon is from os-ti-en, the bone on the upper ſide.

RICK OF CORN; TAS; THIS; STRUES. Das and this are from to-as, covering the lower, that is, an heap upon a heap; ſtrues is from ſi-to-ar-ûs, it is a covering upon the lower; rick is from ar-ux, upon the higher; ſee Heap; and though the Greek term has been applied in a different ſenſe, yet it ſeems to be from the ſame origin as the verb taſſo, to heap or place together.

RICH; BERTHOG; EUPOROS; DIVES. Berthog is from berth-og, a great heap; euporos is from eu-p-ſoros, a great heap; dives is from ti-ve-ſi, it is a property; rich is from r'-ux, the high or an heap.

RIDGE, TOP or CROWN OF THE HEAD, HILL, &c. BRON or CORYN; KORYMBOS or PROON; CACUMEN. Bron is from be-ar-en, a part upon the ſky; whence proon; cacumen is from cau-uxa-man, covering the upper part; coryn is from cau-ar-en, a covering upon the ſky; ridge is from r'-uxa-id, it is the uppermoſt; top is from to-up, the upper covering. See Crown.

RIFT; AGEN; REGMA; RIMA. Agen is from ag-in, acting into; rift is from ir-ef-it, it is into it; the other words are from the Celtic rwyg, a rent.

RIGHT; IAWN; DIKAIOS; JUSTUS or RECTUS. Iawn is i-w-yn, the in man; dikaios is from ti-ci-iu, it is equal property; juſtus is from i-w-ſi-ti, it is the property of man; rectus is from r'-ac-tu, the act of property.

RIGID; GERWIN; RIGIOS; RIGIDUS. Gerwin is from garu-un, a rough one; the reſt are compoſed of r'-ge-id, it is the country.

RIGOUR or COLD WEATHER; RHIN; RIGOS; RIGOR. Rhin is from ar-en, the high country; the other words are from ar-ux-oer, the high cold country.

RIND or BARK; RHISG or FLAW; PHLOIOS; CORTEX. Rhiſg is from ar-is-gau, a covering upon the lower; bark is from be-ar-cau, a covering upon a thing; rind is from ar-in-id, it is upon the within; the reſt are explained under the word Pil.

RIVER; AVON; POTAMOS; FLUMEN. Avon or afon is from au-fon, the root or ſpring-water, or-from a-fon, from a ſpring; river is from r'-ver, the ſpring; flumen is from fluo, to flow and man, a place; potamos is from potos-au-môn, the ſpring drinking water.

ROAR; RHUO; ORUO; RUGIO. Rhuo is from r'-w, the animal; whence oruo; rugio is from r'-w-ag, the animal action; roar is from r'-w-ar, the animal upon it, or r'-w-âr, the country animal.

ROAST or DRIED; CRAS; XEROS; ARIDUS. Aridus is from ir-idiu, it is hot or dry; cras is from ac-ir-ſi, it is the action of fire; whence xeros; roaſt is from ir-o-eſt, it is from the fire.

ROAST or DRY; CRASU; XERAINO; TORREO. Craſu is from ac-ir-ſi, it is the action of fire; whence xeraino; dry is from id-ir-y, it is the fire. See the laſt claſs.

ROBUST; AGWRDD; IXUROS; ROBUSTUS. Agwrdd is from

from ag-wr-id, he is an active man; robuſtus is from wr-biu-eſt, he is an active man; whence robuſt; ixuros is from ux-ur-ſi, he is a high man.

ROCK; CRAIG; RHOX; PETRA. Craig is from cau-r'-ux, covering the heighth; rhox is from r'-ux, the heighth; petra is from peth-ir, the high part; rock is from r'-ux, the heighth.

ROE; IWRXES; DORKAS; DORCAS. Iwrxes is from i-w-ir-ux, the high hot animal; dorkas is from id-iwrxes, ſhe is a roe; roe is from r'-w, the animal.

ROLL; RHOLIO; KUKLOO; ROTO. Rholio and roll are from r'-ol, the wheel; kukloo is from the Celtic cylx, a hoop; roto is from r'-o-it, it is the ſun, which turns round.

ROOT; GWRAIDD; RHIZA; RADIX. Gwraidd is from gau-ar-id, it is the covered part; rhiza is from r'-iſa, the loweſt; root is from r'-o-out, the from out; radix is from r'-diux, the not up.

ROOT UP; DIWREIDDIO; EKRISOO; ERADICO. Thoſe are explained under the laſt claſs.

ROSE; RHÔS; RHODON; ROSA. It being uſual to expreſs any ſweetneſs of ſmell or taſte as honey, by the ſun or fire, ſo here theſe terms are compoſed of ir-o-ſi, it is the firmament o, or the ſun.

ROSIN; YSTOR; RETINE; RETINA. Yſtor is from îs-to-ar, covering or ſticking upon the lower; roſin is from r'-îs-in, upon the within; the reſt are from r'-to-en, the covering or ſticking upon.

ROT or MAKE ROTTEN; PYDRU or BRAENU; MARAINO or PUTHOMAI; MARCEO or PUTREO. Pydru is from ap-y-dwr, from the wet; whence puthomai and putreo; braenu is from b-r'-au-in, a thing with the wet within; whence maraino and marceo; rot is from r'-au-it, it is the wet.

ROUGH; GARW; XEROS; ASPER. Garw is from ag-âr-w, the action of a country man or animal; aſper is from as-p-ir, the lower part higher; whence the reſt

ROUND; CRWN; TROXLOS; ROTUNDUS. Crwn is from ac-r'-o-en, the action of the ſun; troxlos is from tro-ux-ol, the turn of the ſun; round is from r'-o-en-id, it is the ſun; rotundus is the ſame.

ROUT or SNORE; RHONCIAN; RHENGXO; RHONGCHIZO. Thoſe ſeem to come from the different ſounds of ſnoring.

ROW; RHWYFO; ERESSO; REMIGO. Row and oar are the ſame as rhwy in rhwyfo and or in ordo, ſignifying a row or order; ereſſo is from the Celtic rheſi, rows; this Celtic rhes is compounded of r'-hai-ſi, it is an action ſtraight for-

ward; rhwyf is alſo from r'-hwi-ef, of the ſame meaning; remigo is from rem-ag, the action of the row.

ROW or OAR; RHWYF; ERETINOS; REMUS. See the laſt claſs.

RUB; RHYGNI or CNITHIO; KNETHO or THRYGANAO; FRICO. Rub is from r-ub, upon; rhygni is from r'-ag-in, the acting upon; whence the Greek word; frico is from ſe-ar-ac, a thing acting upon; cnithio is from ac-in-idiu, it is acting upon; whence knetho.

RUDDY; RHYDD; ERUTHROS; RUBER. Rhydd is âr-hy-idd, it is the high ground; which is of a ruddy colour; whence the reſt

RUE; RHIW; RUTE; RUTA. Thoſe ſeem to come from the Celtic rhiu-da, a good kind, and from rhiw, a compound of ir-iu, it is hot; or ir-id, of the ſame ſignification.

RUMOUR; SÔN; PHASIS; RUMOR. Sôn is from ſwn, a ſound, which ſee; rumour is from the Celtic rhu-mawr, a great roaring; phaſis is from ph- (a, for) ar-ſi, a thing upon the ſound.

RUN or RIDE; RHEDEG or GYRRU; KYREO, REO or TREXO; CURRO. Rhedeg is from ar-hyd-ac, an action upon the length; whence reo, ride and run; gwyrru is from ag-ar-hai, an action upon the driving; whence kyreo and curro; trexo does not expreſs running, but out-running, or overcoming, it being compounded of troi-ixa, to turn uppermoſt.

RUSH; PABWYR or BRWYN; BRUILLION or PAPURON; PAPYRUS or JUNCUS. Pabwyr is from pe-bi-au-âr, things growing upon watery ground; brwyn is from bi-âr-au-yn, growing in watery ground; whence the Greek; ruſh is from ar-au-iſh, it is upon the water; juncus is from in-auc-ſi, it is in the water.

RUSH VIOLENTLY; RHYTHRO; OROUO; RUO. Rhythr, an aſſault, ſeems to come from ir-hi-taro, it is an high, angry, or hot ſtroke; whence the reſt.

RUST; RHWD; ERUSIBE; RUBIGO. Rhwd may come from from ar-hyd, all along, or all over it; or perhaps from ar-hai-it, it is acting upon it; more eſpecially as rubigo is from ar-b-ag-iu, it is a thing acting upon it; hence the other words.

RUSTLING; TRWST; PSOPHOS; STREPIDUS. Trwſt is from trwi-ſi-it, for id, it is a ſound thro'; ſtrepidus is from ſi-trwi-p-idiu, it is a ſound thro' a thing; pſophos is from p-ſi-o-phos, a thing it is from ſound; ruſtling is from ruſt, in trwſt, and al-eng, high and great.

SACK;

S.

SACK; SAX; SAKOS; SACCUS. All thoſe come from ſi-cau, it is a ſhut, or an incloſed thing.

SACRIFICE; ABERTHU; THUO or IEROO; SACRIFICO. Thoſe words ſeem to deſerve a more particular diſſertation than this place will admit of; ſacrifico is to make holy, but how does not appear from the term itſelf; ieroo is to anoint rather than to ſacrifice; thuo ſeems to be the ſame as thu, in aberthu; but aberthu comprehends the manner of ancient ſacrifices; for tho' ber in the Celtic ſignifies ſpring water, from bi, life, and er, the element of water, yet berth is the only Celtic word for a buſh, except twyn, which ſignifies the habitation of a man; thu, formed from diu, God, ſignifies holy; God, as it is ſaid by Moſes, appeared to the Iſraelites in a burning buſh, probably as a holy place, or a place of ſacrifice; is it not therefore likely that the ancient method of ſacrifice was to ſet a buſh on fire, with the addition of holy water, perfumes, &c.

SAD; SAD or TRIST; THRAUSTOS; TRISTIS. Sad is from ſi-ad, ſound ceaſed or at reſt, for when a thing is at, it is at reſt; triſt, &c. are from tîr-iſa-it, it is the lower ground.

SADDLE; SHADELL; SATTO; SELLA. Thoſe ſignify a ſteady place of the ſeat, from ſad-le, and ſi-at.

SAFE; SAWYS; SOOS; SALVUS. Sawys and ſoos are from ſi-w-ſi, it is a ſound animal; ſalvus is from ſi-al-ev-iu, it is all ſound; ſafe is is from ſi-a-fe, he is ſound.

SAIL; HWYLIO; ELAUNO or PLEO; AGITOR or NAVIGO. Sail is from ſi-au-al, it is upon the water; hwylio is from hai-au-al-iu, it is to drive upon the water; elauno is al-au-yn-iu, it is upon the high water; pleo is from p-al-au, a thing upon the water; agitor is from ag-i-dwr, acting upon the water; navigo is from navis-ag, the ſhip action; ſee Ship.

SALT; HELIO or HALLTU; ALISO; SALIO. Thoſe come from the Greek and Celtic terms als and halt, the ſea or ſalt water, but being uſed for the ſea merely on account of its height or largeneſs, they don't actually expreſs the ſenſation of ſaltneſs; nor can any of the ſenſations of taſte be adequately expreſſed in theſe or any other languages.

SALT; HALEN; ALS; SAL. Thoſe are from als or lyr, the ſea, which ſee; but it may be obſerved here that lyr is from al-yr, the high; and als is from al-ſi, it is high.

SALVE; ELI; ELAION; UNGUENTUM. Eli is from

y-al,

y-al, the upon; unguentum is from un-uxa-'n-to, the uppermoſt on the upper covering; whence the reſt.

SAME; EFE or HI; AUTOS; IPSE or IDEM. Thoſe are the ſame as himſelf, herſelf, or itſelf, which are explained under the word Himſelf.

SANCTITY; SANCTAIDD; AGIOTES; SANCTITAS. Agiotes ſeems to be from ag-i-ô-ti-ſi, it is the action of the fiery o, or the ſun; the reſt are from ſi-en-ig-ti, it is the property of the firmament fire.

SAND; TYWOD or TYWIN; AMATHOS; ARENA. Tywod is from ti-au-id, and tywin is from ti-au-yn, the ſide or poſſeſſion upon the water; amathos is from am-au-tu, the poſſeſſions about the water; arena is from âr-in-au, the ground upon the water; ſand is from ſea-in-id, it is upon the ſea.

SAP; SYG; XUMOS; SUCCUS. Thoſe are all explained under the next following claſs.

SAPPY; GWLYB; XULODES; SUCCOSUS. Gwlyb is from ag-au-al-b, the action of water upon a thing; whence xulodes; ſappy is from ſi-au-ap-y, it is from the water; ſuccoſus is from ſuccus, which is from ſi-auc, it is the water.

SATISFY; CORAWGI; KOREO; SATIO. Corawgi is from côr-og, great feeding; whence koreo; ſatio is from ſat, enough; whence ſatisfy, with the addition of fio, to make. See Enough.

SAVOUR; SAWYR or XWAITH; XUMOS; SAPOR. Xwaith is from xwa, a breath or ſteam; whence xumos; ſapor is from ſi-ap-au-ir, it is from hot water; whence ſavour; or from ſi-a-au-ir.

SAW; LLIF; KLEITHRON; SERA. Llif is from llif, flood, from the flowing of the ſaw-duſt; whence kleithron; ſera is from ſero, to ſaw, from the flowing of the ſeed out of the hand; whence alſo ſaw.

SAW; RHYGNU, LLIFO or BRIWO; RHEGNUMI or PRIO; SERRO. Serro and ſaw are explained in the laſt claſs; llifo, the moſt uſual Celtic term for ſawing, is from lif, a ſaw; the other words mentioned here ſignify nothing more than the acting in or upon, from r'-ag-in, and b-ar-iu.

SAY or DECLARE; DYWEDYD; DEIKNUMI; DICO. As to dico and deiknumi, both are of the ſame root, and explained under the term Anſwer; ſay is from ſi-hai, the action of ſound; dywedyd is from id-w-id, it is the man's ſeeing; declare is from dico-al-ir, the ſpeaking upon a thing.

SAY I; EB; EIPE or PHEMI; INQUIO. Say is from ſi-hai, the ſounding action or ſpeaking; eb is from e-bi, the

life

life or ſeeing; phemi is from phi-mi, my life or ſight; inquio is from in-ac-iu, it is to be upon action.

SCABBY; CRAXOG; TRAXODES; SCABIOSUS. Craxog is from cau-ar-ux-og, a great covering or gathering upon the outſide; whence traxodes, or from the Celtic craxod, of the ſame ſignification as craxog; ſcabby and ſcabioſus are from ſcabies, a ſcab, which ſee under the next claſs.

SCAB or SCAR; CRAX; AXOR; SCABIES. Scar, crax, and axor, are defined under the words achor and corruption; ſcabies is from ſi-cau-ub, it is a gathering upon; whence ſcab.

SCARE-CROW; BWBAX; PHOBERON; TERRICULAMENTUM. Bwbax is from bw, a terrifying particle of ſound only, uſed in the Engliſh as well as the Celtic, as when they ſay he cannot ſay a bw, or a bo to a gooſe, and bax, a child, that is, the frightful child; phoberon is from phobeo, to terrify, as is terriculamentum, from terro-cau-al-maint, a great thing covercd over to terrify; ſcare is from ſi-cau-ar, it is a thing covered upon or dreſſed.

SCARE; TARFU; EIRGO; ARCEO. Arceo, ſcare, and eirgo are from ar-cau; or ſi-ar-cau, it is a thing dreſſed or covered; tarfu is from to-ar-ef, it is covered over, as a ſcare-crow.

SCATTER; YSGWYD; SKEDAO; DISPERGO. Thoſe are from the ſame original ſignification, as the terms ſhake, quake, quaſh, &c. as for example ys-ag-o-id, it is the action from.

SCHOOL; YSCOL; XOLE; SCHOLA. Thoſe come from is-ac-le, the place of lowering the action or teaching.

SCION or YOUNG SHOOT; IMPIN; EMPHUTEUMA; INSITUM. Shoot is from ſee-out; ſcion is from ſi-en, it is up; impin is from un-pen-en, one end up; the reſt are from phuteuo and ſero, to ſow or plant, which ſee.

SCOLLOPED; YSCOLP; SKOLOPS; PRÆACUTUS. Præacutus is from pre and acutus, ſharp, which ſee; the reſt are from ys-uxa-al-p, the uppermoſt upon a thing, or above the edge, which ſee.

SCRAPE or CARVE; CRAFU or CARFIO; XARATTO; SCULPO or RODO. The original term is from the Celtic crafu, which is a compound of ac-ir-fe, an action into a thing; ſculpo is is from ſi-ac-p-al, it is acting on a thing; rodo is from ir-hai-id, it is acting into; whence the reſt.

SCRATCH; COSI; KNISO; SCABO. Coſi is from ac-is-ſi, it is the action of eaſing; ſcratch is from ſi-ac-ar-atch, for itch, it is an action upon the itch; whence the reſt.

SCRIBBLE or WRITE; SCRIFENU; GRAPHO; SCRIBO.

Scrifenn is from ſcrifen, writing; which comes from crafu, to ſcrape, which ſee; write is a compound of w-ar-it, the man is upon; or from ar-it, upon it; the reſt come from crafu.

SCULL; CRUAN; KRANION; CRANIUM. Scull is from ſi-cau-al, it covers the upper part; cruan is from cau-r'-en, the top covering; whence the reſt.

SEA; MÔR; ALS; MARE. Môr is from maur, great; whence mare; als is from al-ſi, it is or ſounds high; ſea is either from ſi-au, it is the water; or a tranſpoſition of the word hiſs.

SEA BANK; TYWIN; THINOS; LITTUS. As to thoſe ſee the word Shore.

SEAL; SÊL; SPHRAGIS; SIGILLUM. Sphragis is from ſi-ph-ar-ag-îs, it is the act of ſigning or ſeeing a thing upon a lower; the other words are from ſi-al, to be or to be ſeen upon.

SEAT; GORSEDD; XOROS; SEDES. Gorſedd is from gor-îs-id, it is above the lower; xoros is from ux-r'-îs, above the lower; ſedes and ſeat are from ſedd in gorſedd.

SECOND; AIL; ALLOS; SECUNDUS. Ail is from au-al, the high water; whence allos; ſecundus and ſecond are from îs-auc-en-idiu, it is the water below the firmament.

SECRET; CYFRINAX; KRUPHON; SECRETUM. Cyfrinax is from cyf-ar-in-cau, ſhutting upon them together; kruphon is from cau-r'-phon, ſhutting the voice; ſecret and ſecretum are from ſi-cau-ar-it, it is ſhutting upon the ſound.

SEE or BEHOLD; EDRYX, IDIU or GWELED; BLEPO, DERKO or IDEO; VIDEO. Idiu, ideo and video are from the particle id, it is, explained in the preface; ſee is from the particle ſi, it is, alſo explained in the preface; edryx and derko are from id-ir-ux, it is or to ſee the high fire or light; gweled is from ag-il-id, it is the action of light; blepo is from ab-il-p, a thing from the light; behold is from bi for vi-hi-ol-id, it is ſeeing the high light or un.

SEEK; CEISIO; ETASO; QUÆSO. Ceiſio is from ac-y-ſi,, the action of ſeeing for; whence the reſt.

SEND AWAY; DANFON; APHIEMI; MITTO. Danfon is from id-en-fon, it is to the end; mitto is from am-y-to, about the border; aphiemi is from a-phe-am, out of the poſſeſſions.

SENSE; SYNWYR; AITHESIS; SENSUS. Synwyr is from ſi-yn-w-'r, the ſight in man; ſenſus and ſenſe are from ſi-in-ſi-w, it is man's inſight; aitheſis is from eitha-ſi, it is the utmoſt ſight.

SEPARATE; GWAHANU; XAINO; DEHISCO. Gwahanu

nu is from ag-o-hai-in, an action from acting in or joining; whence xaino; ſeparate is from ſi-p-or-it, it is a thing from; dehiſco is from id-hi-îs-ac, it is high from the low.

SEPULCHRE; BEDD; ABATHUS or TAPHOS; SEPULCHRUM. Bedd is from ab-idd, from being ſeen; whence abathus; taphos is from the Celtic tu-phoes, the ditch houſe; the reſt are from ſi-ap-al-ux-ir, it is a part out of the high light.

SERENE or GENTLE; ARAFDEG or GLAN; AITHRIOS or GALENOS; SERENUS. As to thoſe ſee the next claſs, and the words Fair, Clean, and Air.

SERENITY or CALM AIR; AWYR ARAF; AITHRA; SERENITAS. Awyr, air, is from au-ir, fire and water; araf is ſlow, and compoſed of âr-ef, it is the earth; whence aithra; ſerene is from ſi-ir-en, it is a warm or clear horizon.

SERPENT; SARPH; OPHIS; SERPENS. Sarph is from ſi-ar-i-ph, a ſound at his end; whence the reſt.

SERVANT; GWAS; DOULOS or UPERETES; SERVUS or FAMULUS. Gwas is from ag-w-as, the lower acting man; doulos is from tuli-as, under the family; ſervus is from îs-urve-iu, he is an under man; whence ſervant; uperetes is from yper-i-tu-es, the lower over the houſe.

SET or PLACE; SEFYDLU; UPHISTAMAI; PONO or LOCO. Sefydlu is from ſef-at-le, it is to a place; pono is from p-uno, a thing there; ſet is from ſit, which is from îs-ti, lower thou; place is from a place; loco is from the Celtic le-acu, a place there; as to uphiſtamai ſee the word Stand.

SEVEN; SAITH; EPTA; SEPTEM. Theſe terms are taken from the day of reſt after the ſixth day of the creation; and the Celtic is from ſa-ith, the action ſtanding; ſeven is from ſav-in, in or upon a ſtand; ſeptem and epta ſignify to deſiſt from the world, from ap-da, from the world, and ſa-ap-da-am, ſtanding from the world; ſee Good.

SEVERE; GERWIN or TRIST; AUSTEROS; SEVERUS. Gerwin is from ag-arw-in, a terrible action upon; triſt is from tîr-îs-it, or iſder, it is the low ground, or low, ſad, or heavy; whence auſteros; ſeverus and ſevere are from ſev-âr-is, it is the lower ground, or ſad, &c.

SHADOW; CYSGOD; SKOTOS; UMBRA. Cyſgod is from cau-y-ſi-ag-id, it is the ſhutting up or covering from ſeeing; whence ſkotos; ſhadow is from ſhade, which is compoſed of ſhi-o-id, it is from ſeeing; umbra is from am-be-ir, about the ſhining part.

SHAKE; SIGLO; SALEUO; QUATIO. Siglo is from ſi-ag-al, it is an action upon; whence ſaleuo; quatio is from ac-idiu, it is an action; ſhake is from ſi-ac, it is action; but

it is to be obſerved that ſi in its primary ſignification ſignifies ſound; for what ſounds is or exiſts.

SHANK; ESGAIR; SKELOS; CRUS. Eſgair is from eſ-gar, the ham, or the lower ham, and gar is from ag-ar, acting upon; ſkelos is from is-ac-al, the lower acting upon; ſhank is from is-in-ac, the lower action upon; crus is from ac-ar-is, the lower acting upon.

SHARP; TOST; THOOS; ACUTUS. There are no adequate terms to expreſs the ſenſations of taſte, ſo thoſe were framed from the ſharpneſs of a weapon, viz. ſharp, from ſi-hi-ar-p, it is the high or uppermoſt upon a thing; toſt is from to-îs-it, it is the covering or edge upon the lower; whence thoos; acutus is from uxa-tu, the upper ſide; nor could an edge be expreſſed any otherwiſe than a hedge, or the upper or outſide. See Hedge and Edge.

SHE; HI; ANTE; ILLA. Hi is the ſame as high; ſhe is ſi-hi, it is high; ante and illa are the ſame, all expreſſing a creature of an high value.

SHEAR or CLIP; CNEIO; KNAO; TONDEO. Cneio is from cnu, a fleece of wool; whence knao; ſhear is from cau-or, the covering from, the Celtic c in cau being ſounded like an ſ by the Engliſh, they at length wrote ſhau for cau, as ſhire for caer; tondeo is from tunu-idiu, it is drawing; ſee Draw.

SHEARS; GWELLA; XELE; FORFEX. Shears is explained in the laſt foregoing claſs; gwella is from ag-w-al, acting upon an animal; xele is from ac-al, acting upon; forfex is fe-ar-fi-ac, it is a thing acting upon animals.

SHEEP; DAFAD; OIS; OVIS. As the cattle are called by the name of higher animals, ſo ſheep are diſtinguiſhed by the lower animals; as ovis from w-îs, the lower animals; whence ovis; ſheep is from îſa-pe, the lower thing, or from ſi-hi-ap, it is from the high; dafad is from di-w-ef-id, it is a diminutive or the leſſer animal. See Lamb.

SHEET; LLENLLIAN; LINEOS; LINTEUM. Llenllian is from llen-llian, the covering linnen; ſheet is from cau-it, it is the covering, the c in cau being exchanged for the ſ; hence the other words.

SHELL; CROGEN; KONGXE; CONCHA. Crogen is from cau-ar-auc-en, a covering or ſhut upon the ſea one; kongxe is from cau-en-auc, the water ſhut one; ſhell is from ſhe-al, inſtead of cau-al, a ſhut upon.

SHEPHERD; BIGAL; BOUKOLOS or BOKEN; UPILIO or PASTOR. Bigal is from bi-gal, the cattle caller; whence boukolos; boken is from bi-cau-in, the cattle ſhutter in; upilio

upilio is from y-bi-alw, the cattle caller; paſtor is the feeder; and ſhepherd is from ſheep-herd.

SHEW; DANGOS; DEIKNUMI; MONSTRO. Dangos is from id-eng-ſi, it is enlarging ſight; deiknumi is from the Celtic diſcu-ni-mae, it is teaching us; ſhew is from ſi-w, man ſeeing; monſtro is from mons-tir, the high or mountain part.

SHIELD; AES or TARIAN; ASPIS or THUREOS; SCUTUM. Tarian is from taro-in, ſtriking upon; whence thureos; aes is from ai-es, lowering action or force; ſhield is from ſs-hai-al-id, it is lowering the action upon; ſcutum is from ſi-ac-to-am, it covers about force or action.

SHIFT or STRAIN; NITHIO or HIDLO; HETHEO; EXACERO or COLO. Strain is from the Celtic ſi-trui-un, it is the thorough one; ſhift is from cau-ſe-out, ſhutting a thing out; nithio is from un-hai-ith-o, it is the one acting or throwing from; whence hetheo; hidlo is from hyd-le, ſpreading along a place; colo is from ac-al, acting upon; exacero is from ex-ac-ar, acting out upon.

SHILLING; SWLLT; STEREOS; SOLIDUS. Theſe in their primary ſenſe ſignify the ſounding ſun, but ſecondarily the ſounding all or ſolid, as ſwllt from ſi-allt, it is the ſun or all; whence ſolidus; ſhilling is ſi-ol-eng, it is the great all; and ſtereos is from ſt-ir-o-ſi, it is the ſounding ſun.

SHINE; LLEWRXU; LAMPO; LUCEO. Llewrxu is from llui-ir-ux, the colour of the high fire or light; luceo is from lui-uxa, the upper colour or light; lampo is from il-am-p, the light about the parts; ſhine is from ſi-en, it is the firmament.

SHINING; GOLEU; AIGLE; FULGOR. Shining is from ſi-en-eng, it is an extenſive firmament; goleu is from ag-ol-iu, it is the action of the ſun; whence aigle; fulgor is from ſe-ol-ag-or, it is from the action of the ſun.

SHIP; LLONG; PLOION; NAVIS. Navis is from the Celtic novio to ſwim; ſhip is from ſi-hi-p, it is a high thing; ploion is from p-al-au-in, a high thing upon the water; llong is from al-au-eng, large upon the water, this being the larger ſort of ſhips.

SHIRT, SHIFT or WAISTCOAT; CRYS or CRYSPAS; KYPASSIS or PRIOMION; SUPPARUM. Crys is from cau-r-îs, the lower covering; cryſpas is from cau-ar-îs-pe-ſi, it is a covering upon the lower part; whence kypaſſis; ſupparum is from iſa-p-ar, the loweſt thing upon; priomion is from pri-mi-am, the firſt about me; ſhirt is from îs-ar-it, it is the lower upon; ſhift is from îs-ef-it, it is the lower thing; waiſtcoat is from waiſt and coat, which ſee.

SHITE; CAXU; XEZO; CACO. Caxu is from ac-ac, acting

acting from; or from ac-ox, the filthy action; whence the Greek and Latin terms; the Engliſh word is from ſi-hai-out, it is acting out.

SHOCK or CONFLICT; YMGYRX; SUNGKROUSIS; CONFLICTUS. Ymgyrx is from am-ac-ir-ux, an action of the high fire about; whence the Greek term, only varying the prepoſition; ſhock is from ſhake; conflict and conflictus are from con-flo-ac, an action of blowing or breathing together.

SHOE; ESGID; ASKERA; PERA. Eſgid is from îs-cauad, the lower covering; aſkera is from îs-cau-ar, the lower covering upon; pera is p-ar, upon the foot; ſhoe is from îs-iu, it is the loweſt, or from ſi-hi-o, it is from high.

SHOOT; SAETHU; TOXEUO; SAGITTO. Saethu is from ſi-aeth, it is, or the ſound is gone; ſhoot is from ſi-out, it is, or the ſound is out; ſagitto is from ſi-ag-it, the ſounding act; toxeuo is from id-exo, it is ſound.

SHOOTS, BUDS or SPROUTS; EGIN; GENNEMA; GERMEN. Egin is from ag-in, acting in; gennema is from ag-in-mae, it is acting in; whence germen; ſhoot is from ſi-out, it is out; bud is from b-o-id, it is part out; ſprout is from îs-p-or-it, it is from the lower part.

SHORE; TYWYN; THINES; LITTUS. Shore ſeems to come from ſea-âr, the ſea ground; tywyn is from ty-au-yn, poſſeſſions upon the ſea; whence tywed, ſand, and thin; littus ſeems to be compounded of le-al-au, the place at the water.

SHORT; BYR; BRAXUS; BREVIS. Bir is a compound of ab-ir, from high; whence braxus and brevis; ſhort is from ſi-hi-or, it is from high.

SHOVE; GWITHIO; OTHEO; TRUDO. Gwithio is compounded of ag-o-ith, it is an action from; whence otheo; trudo is from troi-id-o, it is to turn from; ſhove is from ſhi-o-ve, it is from him.

SHOULDER; YSGWYDD, OMOS; HUMERUS. Shoulder is from ſhi-al-der, it is the high upon; humerus is from hi-mi-ar, it is high upon me; omos is from aio-mi, my bearing; yſgwydd is from ys-ag-w-idd, it is the man's action; or man's acting under.

SHOUT; CYDFLOEDDIO; SUMBOAO; CONCLAMO. Shout comes from ſi-out, the ſound out; cydfloeddio comes from cyd-floedd, to ſound or ſhout together; the reſt are defined elſewhere.

SHOWER; CAFOD or BWRW GLAW; OMBROS or HYETOS;

TOS; IMBER or PLUVIA. Bwrw, ombros and imber are defined under the word rain; cafod is from auc-ef-id, it is the water thing; ſhower is from ſi-au-ir, it is the high water; glawio is from ag-al-au, an action of the high water; whence pluvia; hyetos is from hy-au-it, it is the high water.

SHROUD; AMDO; SINDON; SINDON. Amdo is from am-to, a covering about; ſindon is from ſi-in-to, it is a covering upon; ſhroud is from ſi-ar-w-id, it is upon a man.

SHUT or INCLUDE; AMCLOI or ARGAU; EIRGO or KLEIO; INCLUDO or CLAUDO. Thoſe are explained under the word Incloſe; but it may be farther obſerved here, that c in cau, as a part of o not only ſignifies a leſſer ſhut or incloſure than o, the univerſal circle, but alſo leſſer motion or action, as the motion of o, is the greater or univerſal; the u added thereto ſignifies the water, which is ſuppoſed to incloſe or ſurround the world; but ſee the preface.

SICKLY; CLAFUS; XALEPOS; ÆGRE. Clafus is from ac-al-fe-ſi, he is from being upon high or ſound; whence xalepos; ſickly is from ſi-ac-al, he is from up or high; ægre is from ag-ar, from high or up.

SIDE; TU or OXOR; HOROS; ORA. Side is from ſi-tu, it is the ſide; the reſt come from o for y-cwr, the edge or border, and from or, a border.

SIEVE; GOGR; KOSKINON; CRIBRUM. Gogr is from cau-o-cau-'r, the incloſures or holes from ſhutting or keeping; koſkinon is from cau-oſ-cau-in, ſhuts without keeping within; ſieve is the ſame as ſift, which ſee; cribrum is from cau-r'-ber, the water ſhut or veſſel, perhaps ironically, or for want of a better word; or from ac-ar-y-brin, the action upon high ground, it being uſual to ſift corn on high ground.

SIGHT; SYLW or TREM; SKOPE or THEOREMA; SPECULA. Sylw is from ſi-il-w, it is man or an animal's light; ſight is from ſi-ag-it, it is the ſeeing act; trem is from id-ir-am, it is the fire or light about; whence theorema; ſkopē is from ſi-ac-op, it is from the eyes; ſpecula is from ſi-ap-occul, it is from the eye.

SIGNIFY; MYNEGI; MENYO; SIGNIFICO. Mynegi is from mi-yn-ag-i, me high in action; whence menyo; ſignifico is from ſi-ag-ni-ſi-ac, the ſounding act we are acting; whence ſignify.

SILENCE; GOSTEG or ARAFWX; SIGE or ARRESIA; SILENTIUM. Arafwx is from araf-ac, a ſlow or dead action; arreſia is from the Celtic ara-ſi, it is ſlow; goſteg is from ag-ſi-di-ag, a privative action of the action of ſound; as to the reſt ſee the next claſs.

SILENT or TO BE STILL; SIO or DISTEWI; SIGAO;

SILEO or TACEO. Sio is from ſi-o, from ſound; diſtewi is from id-îs-tewi, it is a lower holding ones peace; ſigao is from ſi-ag-iu, it is from ſound; ſileo is from ſi-al-o, from high ſound; taceo is from id-ſi-o, it is without or from ſound; ſilent is from ſileo; ſtill is from ſi-di-al, it is from high, or from ſti-al, upon a ſtand.

SILK; SIDAN or SIRIG; SERIKON; SERICUM. Sidan is from ſi-tu-en, it is the upper ſide or the upper covering; ſirig is from îs-ar-gau, a covering upon the lower; whence the Greek and Latin; ſilk is from îs-al-cau, a covering upon the lower.

SILVER; ARIAN; ARGURION; ARGENTUM. Thoſe are explained under the word Argent, which ſee.

SIN; PEXU; PTAIO; PECCO. Pexu is from p-uxa, the higheſt thing; ptaio is from peth-ai, the higheſt thing; pecco is from pexu; ſin is from ſi-en, it is high.

SINCERE; DIDWYLL; ADOLOS; SINCERUS. Didwyll comes from di-dwyll, without deceit or darkneſs, which word twyll is compoſed of id-o-il, it is from the light; whence adolos; ſincerus is from ſi-in-ac-ir, it is an inward warm action; whence ſincere.

SINCERITY; DIRAGRITH; ANUPOKRITOS; SINCERITAS. Sinceritas and ſincerity are from certus, certain; which ſee; diragrith is from di-r'-ag-rith, without the action of ſhew or appearance.

SING; CANU; KANAXISO; CANO. Sing is compoſed of ſi-eng, a high or great ſound; canu comes from can, a ſong, which is a compound of ecco-en, a high or divine ſound; from whence are derived the Greek and Latin vocables.

SINGE; DEIFIO; TYPHÒO; USTULO. Singe is from ſi-in-ig, it is in the fire; uſtulo is from ys-ti-ol, it is the property of the ſun; the reſt are from id-ef-i-o, it is a thing from the fire.

SINGLE or SIMPLE; UNPLYG; APLOOS; SIMPLEX. Unplyg is from un-plyg, one fold, ſee Fold; whence aploos, ſimplex and ſimple; ſingle is from ſi-un-cau-al, it is one ſhut, covering, or fold upon.

SINISTER; ANHYLAW or ASW; SKAIOS or LAIOS; SINISTER. Anhylaw is from an-hi-law, without a free or ready hand; the reſt are explained under Left Hand.

SINK; SYDDO; KATHISANO; SIDO. Sink is iſ-in-auc, to lower in the water; ſyddo is from iſ-au-id, it is to lower in the water; ſido is from ſyddo; kathiſano is from cau-tu-iſa-in-au, to be covered in the inſide of the water.

SIRRAH; HA; A; HA. Sirrah is from ſir and ah, an interjection

interjection of forbidding; compoſed of hai-a, from action or action to the earth, that is, a privation of action.

SIT; EISTEDD; EZO or KATHIZO; SEDEO. Eiſtedd, ſit, and ſedeo, are from the Celtic îs-ti, lower thou; ezo is from the Celtic iſa, loweſt; kathizo is from ac-ti-îs, act, or come thou lower.

SIX; XWEX; EX; SEX. Theſe terms are formed from the ſixth day's creation, viz. that of man and beaſts, xwex fully expreſſing it, as compounded of ac-w-ox, the action of man and animals; whence the other terms.

SIXTH; XWEXED; EKTOS; SEXTUS. Thoſe are nothing more than the ſixth day's creation of man and beaſts.

SKY; WYBREN; OURANOS; COELUM. Sky is from ſi-cau-y, it is the high covering or the bounds of ſight; cœlum is from cau-al-am, the high covering about; ouranos is from awyr-en, and ſo is wybren. See Air and Sky.

SKIFF or FERRY-BOAT; YSGRAFF; SKAPHE; SCAPHA. Yſgraph is from ys-cau-ar-au-fe, it is a veſſel upon the water; whence the reſt, except ferry, which ſee in its place.

SKILFUL or INGENIOUS; CYWRANT; GNORIMOS; GNARUS. Cywrant is from ac-wr-en-id, it is an high action of man, or a manly action; ingenious is from en-ag-in-w-ſi, it is an high action in man; gnorimos is from ag-en-wr-y-mae, it is an high act of man; gnarus is from ag-en-wr-ſi, it is an high act of man; ſkilful is from ſi-ac-al, it is an high action, and full.

SKIN; CEN or CROEN; SKUTOS, RHINOS or XROOS; CUTIS or CORIUM. All thoſe come from the Celtic cau-yn, or cau-ar-yn, both ſignifying a ſhut in, an incloſure, or a covering.

SKIP; LLAMU; ALLOMAI; SALIO. Llamu is from al-am, high about; whence allomai; ſalio is from ſi-al, it is high; ſkip is from ſi-ac-up, it is an action up or high.

SKULL; SHIOL, CORYN or CRUAN; KRANION; CRANIUM. Coryn, cruan, kranion, and cranium, are from cau-ar-en, a ſhut or covering upon the high part or top; ſkull is from ſi-cau-al, it is a ſhut or covering upon.

SKY; WYBR; AITHER; ÆTHER. Wybr is from au-bi-ir, water brought into life or ſprung up by fire or heat; aither and æther are from au-et-ir, water and fire; ſky is from ſi-cau-y, it is high covering or the bounds of ſight, or ſi-auc-y, it is the high water; but ſee Sky and Air.

SLACK; LLAC; XALAROS; LAXUS. Llac is from llai-ac, leſs action; xalaros is from lac-ar, leſs action or force upon; whence all the reſt, as ſlack from ſi-lac, it is ſlack,

and laxus from lacau, to ſlacken, or ſicken in the Celtic.

SLACKEN; LLACAU; LANGEO; PIGRESCO or LANGUEO. See the laſt mentioned claſs of words.

SLATE or STONE; LLEX; LITHOS; LAPIS. Thoſe are explained under the word Stone.

SLAUGHTER; LLADDFA; KLATOS; CLADES. Thoſe are explained under the word Kill.

SLEEP or NAP; CWSG or HYN; KOITOS or UPNOS; SOPOR or SOMNIUM. Cwſg is from cau-w-ſi-ag, to ſhut a man or animal from ſeeing, thinking, &c. hyn is from hai-yn, action within; ſopor is from ſi-ap-wr, ſight from man; ſomnium is from ſio-mewn, ſound within; koitos is from cau-tu-ſi, ſhutting the houſe of ſight.

SLEEP; HUNO; UPNÒO; DORMIO. Dormio is from to-ar-mi-iu, it is a covering upon me; huno is from hai-in-w, action within man; upnòo is from y-bi-in-w-o, the life in man from; nap is from in-ap, from being in or exiſting; ſleep is from ſi-al-ap, ſight is from being up.

SLENDER; MAIN; MINYOS; TENUIS. Tenuis is from tena, thin, which ſee; ſlender is from ſi-al-en-dwr, it is the firmament water; main and minyos are from the Celtic min, edge.

SLICE or SLIT; SGYREN; SKIROS; SECAMENTUM. Sgyren is from ſi-ag-or-en, it is acting from the upper part; whence ſkiros; ſecamentum is from ſi-ac-maint, it is from the ſubſtance or bulk; ſlice is from ſi-le-ac, it is from its place; ſlit is from ſi-le-di, it is divided from its place.

SLIP; LLITHRO; OLITHEO; LABOR. Llithro is from al-y-troed, the foot up; whence olitheo; labor is from al-byr, the foot up; ſlip is from ſi-al-p, the foot is up.

SLIT or CLEAVE; AGENU, RHANU or RHWYGO; KEO or RHEGNUMI; FINDO. Agenu is from ag-en, from the upper part; rhanu is from or-yn, from the upon; findo is from ſe-in-di, dividing the part upon; keo is from ac-o, acting from; as to the reſt ſee Slice, Part, Divide, &c.

SLOE; EIRINEN; ERINEON; PRUNUM. Eirin, ſloes, as well as the ſhrub, are from âr-yn, upon the ground, or low; whence erineon; ſloe is from ſi-low, it is low; prunum is from p-ar-yn-iu, it is a thing upon the ground.

SLOTHFUL; SWRTH; NOTHROS; INERS. Sloth is from ſi-lo-ith, the ſight is low; ſwrth is from ſi-or-ith, the ſight is from, or it is from ſeeing; whence nothros; iners is from in-ars, without art, or rather from ni-ar-ſi, not upon ſeeing.

SLUMBER;

SLUMBER; HEPIAN; UPNÔO; DORMITO. Slumber is from ſi-al-umb-yr, it is the being upon the dumb; the reſt are explained under the word Sleep.

SMALL; BYXAN or MÂN; MINYOS or ELAXYS; EXIGUUS. Byxan is from ab-ux-en, from the firmament or the ſun's rays; man and minyos are from ma-en, the great firmament; ſmall is from ſi-am-il, it is the great light about; elaxys is from il-uxa-iu, it is the higheſt light; exiguus is from ux-ig-iu, it is the high fire, all ſignifying the ſun's rays, which are ſmall.

SMELL; FROENI; OSPHRAINOMAI; ODOROR. Froeni is from froen, a noſtril; whence the Greek, with the addition of os for ys, the; ſmell is from ſi-am-al, it is all about; odoror is from hyd-awyr, along the air.

SMILE; GWENU or GWAUDIO; MEIDAO; SUBRIDEO. Thoſe are explained under the words Laugh, Joy, Joke, &c. except the word ſmile, which is from ſi-m-il, it is the great light or the ſun which ſmiles upon us; and though there may be ſome little doubt whether gwenu, &c. ſhould not be explained ag-w-en, the action of the divine being, the contrary ſeems moſt probable; meidao is from the Celtic amnôd, a wink.

SMOAK; MYGU; PIGO; SUFFOCO. See the next claſs, and obſerve that the m in mygu is in ſuffoco changed into an f, which is uſual in the Celtic, f being an auxiliary letter to the radical m, which thus changes in inflection or compoſition.

SMOKE; MWG; THUMOS; FUMUS. Mwg is from am-ig, about the fire; ſmoke is from ſi-am-ig, it is about the fire; thumos is from the Celtic twym-am, about the heat; whence fumus by transferring the th into an f, which was a common practice with the Latins.

SMOOTH; LLYFN; LEINOS; LENIS. Smooth is from îs-mwy-ith, the being more low or leſſer; llyfn is from lle-fân, the place or part ſmall; whence the Greek and Latin words.

SNAIL; MALWEN; XELENE; TESTUDO. Snail is from ſi-in-a-il, it is within from the light or ſight; malwen is from am-il-o-un, one incloſed from the light; xelene is from cau-al-en, one ſhut upon; teſtudo is from it-îs-to, it is under a covering.

SNATCH; RHEIBIO; ARPASO; RAPIO. Thoſe are defined under the words Raviſh and Rapid.

SNOREING; RHWNGC; RHONGXOS; RONCHUS. Thoſe come from the ſound.

SNORT; XWRNU; RHONGXO; RONCHIZO. Thoſe come

come from the ſound, without any farther ſignification.

Snow; ôd or Eira; Niphetos; Nix. Thoſe ſignify no heat, as ôd, from o-di, without ſun; eira is from oer, cold, which ſee; niphetos is from ni-pheth-o-ſi, there is no part ſun; nix is from ni-ig, no fire or heat; ſnow is from ſi-ni-o, there is no ſun; but it is poſſible that ôd may alſo ſignify whiteneſs, as o-id, it is the ſun.

So or As; Fel or Felly; Os or Outos; Sic or Ut. Fel or felly are from ſi or vi-al, the high ſight; os is from o-ſi, the bounds of ſight; ſic is from ſi-cau, the ſhut or bounds of ſight, or the horizon; ut is from y-t, the ſky; ſo is from ſi-o, the bounds of ſight; whence the reſt, as outos from ut and os, and as from a-ſi, from ſight.

Soap; Sebon; Sapon; Sapo. Thoſe ſeem to have been formed from the ſound made therewith in waſhing, and as waſhing is compounded of au, the water, and iſh, the ſound made in waſhing, ſo the word ſebon may be from ſi-b-yn, the ſounding one; whence the reſt; or they may all come from ſi-b-au-in, it is a thing in the water.

Sober; Difeddw; Nephon; Sobrius. Difeddw is a compound of di-feddw, without being drunk, ſee meddw, drunken; nephon is from ny-phi-yn, no drink within; ſobrius is from ſi-o-ber, he is from or without liquor.

Soft; Meddal; Molakos or Amalos; Mollis. Soft is from ſi-of-ti-en, it is from the property of the firmament; molakos and amalos are from am-al-cau-ſi, it is about the firmament; meddal is from am-ti-al, about the higher parts or poſſeſſions; mollis is from am-ol-ſi, it is about the heighth; all ſignifying the air.

Soften; Meddalu; Malazzo; Mollio. Thoſe are explained under the laſt claſs of words.

Soldier, Fighter or Warrior; Cadwr or Ymdrexwr; Maxetes or Stratiotes; Miles or Pugnator. Cadwr is from ac-ad-wr, a man at action; ymdrexwr is from am-trexu-wr, a man for overcoming; as to fight and maxetes ſee the word Fight; warrior is from yr-w-ar, the man upon it; ſoldier is from ſi-al-id-wr, a ſound and powerful man; miles is from m-al-ſi, he is a great power; ſtratiotes is from ſtratos, an army, or a great flock, compoſed of ſi-twr, it is a powerful heap or multitude.

Solid; Ollawl or Ollgwbl; Olokleros or Antalles; Solidus, Integer or Universus. Thoſe are explained under All, One, Whole, &c. except ſolid, which is from ſi-ol-id, it is all ſound.

Sometimes;

SOMETIMES; WEITHIA; EUTA; ALIQUANDO, Sometimes is from ſome and time, which ſee; euta ſeems to come from the Celtic etto, yet; aliquando is from ail-ac-yntho, another action therein; weithia is from y-eithia, the ſeveral goings, from the verb aeth, he is gone

SON; MAB; YIOS; FILIUS. Son is from ſi-own, it is his own; mab is from mi-ab, from me, or my offspring; yios is from y-o-ſi, he is the from, that is, an offspring; filius is from ſi-lu-iu, he is my family.

SOMEWHAT; PETH; POI or TIS; ALIQUO. Peth is from p-ith, it is the p; tis is from t-ſi, it is the t; poi is from p-iu, it is the p; aliquo is from al-ac-iu, it is an high action; ſomewhat is from ſome and what; but ſee the preface for a farther explanation hereof.

SOOT; HIDDIGL; LIGNYS; FULIGO. Hiddigl is from hid-ig-le, about or along the fire place; lignys and fuligo are compoſed of al-ig-iu, and ſe-al-ig, it is all along the fire; ſoot is from ſi-o-hit, for hid in hiddigl, it is all along the fire.

SORDID or FILTHY; BUDR, AFLERUS or GLWTHUS; RHUPAROS, ANALLEUTHEROS or GLOIOS; SORDIDUS. Budr is the ſame as pwdr, rotten; aflerus is from i-fleu-ar, his hair upon him; glwthus is the ſame as glwth, a glutton; ſordid is from a ſore or ulcer; as to filthy ſee Foul; the other words are from the ſame origin.

SORE; ARXOLL; ELKOSIS; ULCERATIO. Thoſe ſignify a gathering upon, from yr-cai-al, &c.

SOUL or MIND; ENAID; NOUS; MENS or ANIMUS. Here is to be ſeen the conceptions had of the ſoul of man; the Celtes called it the divine ſight or exiſtence by en-id; the Engliſh, by ſi-oul, to ſee all; the Romans by mi-en, or en-imi, both ſignifying my exiſtence; nous is either en-w, a divine being, or ni-w, our being.

SOUND; SWN or TÔN; PHTHONGOS, or PHONE; SONUS. Swn is from ſi-w-yn, ſound in man or animal; ton is from to-en, the firmament ſound or thunder; ſound is from ſwn; ſo is ſonus; phthongos is from ph-thôn-ag, the action of living ſound; whence phone.

SOUR; SUR; OXUS; ACER. All thoſe, except oxus, are from the ſound of acid in fermentation, ſi ſignifying the ſound, and ur, the whirring noiſe it cauſes; oxus is from och, a note of exclamation, uttered at the taſting of acid, and au, liquid.

SOUTH; DEHAU; MESEMBRIA; MERIDIES. Dehau is from di for ty-hau for haul, i. e. the ſide of the ſun; the

Greek and Latin words, ſignify noon; or the place of the ſun at noon; ſouth ſeems to be of the ſame ſignification with the Celtic, and compoſed of ſi-o-tu, it is the ſun's ſide.

Sow; Hwx; Hus; Sus. Hwx is from hy-w-ox, high dirty animal; whence hus and ſus; ſow is from ſi-oh-w, it is a dirty animal, as fox is from fy-ox, or oh-fie, an interjection expreſſing a dirty animal or a dirty thing.

Sow or Fasten together; Gwnio or Hassio; Kassyo or Akeomai; Suo or Consuo. Haſſio, kaſſyo, conſuo, ſuo, and ſow, are from ci or cau-ſi-iu, it is a putting together; gwnio and akeomai are from ag-y-in-iu, it is the action of joining or putting together.

Spare; Peidio; Pheidomai; Parco. Spare is from ſi-p-r', it is the p, or part; peidio and pheidomai are from peidiu, it is a part; pareo is from p-r'-ſi, it is the p, or a part.

Spawn; Had or Sîl; Sperma; Semen. Sîl is from ſi-hîl, it is the race; hîl is alſo a compound of hai-al, to get high; ſemen is from ſi-am-in; ſperma is from ſi-p-ar-am; ſpawn is from ſi-pe-yn, all ſignifying that it is a thing from the earth; had is from hai-a-id, it is acting from the earth; mankind and animals being the earth of their ſeed.

Speak; Siarad or Llafaru; Phraso or Laleo; Dico or Loquor. Llafaru, laleo, and loquor, are from the Celtic llef-r'-w, the human voice; phraſo is from ſe-ar-ſi, he upon ſound; ſiarad is from ſi-ar-id, he is upon the ſound; dico is from id-ſi, it is the ſound; ſpeak is from ſi-pe-ac, the acting part of ſound.

Spear; Safwy; Sibune; Hasta. Spear is from ſi-bêr, or ſi-pe-ir, it is a thing into; ſee Spit; ſibune is from ſi-b-yn, it is a thing in; ſafwy is from ſaeth-ſe-iu, it is a darting thing; haſta is the ſame.

Spin; Nyddu; Netho; Filo or Neo. Filo is of the ſame ſignification as the Greek pilòo, to place thick together, ſo as to become pe-il-o, that is, the part from the lighth or covered; ſpin is from ſi-ap-in, the ſeeing from in or within, that is, the thing covered; nyddu is from ni-idd, not ſeen; whence the reſt come; another derivation might be given of theſe terms, as they are expreſſive of a line, as en-idd, or ſi-il, but the firſt ſeems to be the beſt.

Spit; Bêr; Obelos; Veru. Bêr and veru are explained under the word Bear, unleſs they are derived from beir, a thing into; ſee Spear; ſpit is from ſi-put, it is to put; obelos is from o for y-belos, the dart, which ſee.

Spit; Poeri; Ptuo; Spuo. Poeri is a compound of p-oer, a cold thing, or from ap-oer, from a cold; the other

words

words have no other original; though they ſeem to differ ſomewhat in the ſound.

SPITTLE; POER; PTUELON; SALIVA. Saliva is from ſi-al-au, it is a riſing water; ptuelon is from peth-au-al-iu, ſome riſing water within; ſpittle is from ſi-peth-al-in, it is a thing riſing within; poer is a thing from a cold, and oer in poer is from o-er, from the water.

SPLEEN; BLEDDYN; SPLEN; SPLEN. Bleddyn is from bi-al-ddyn, a forcer of man's life or being; the other words are from ſi-p-al-en, it is a thing forcible within.

SPLENDID; GLOIW; AGLAOS; SPLENDIDUS. Splendidus is from ſi-ap-il-en-idiu, it is a thing from the firmament or high light; gloiw is from ag-il-iu, it is the action of light; hence the Greek and Engliſh words.

SPLINTERS or CHIPS; YSGLODYN; SKEDION; SECAMENTUM. Yſglodyn is from ys-ag-al-ydyn, they are the cuttings from the upper part; whence ſkedion; chips is from ac-hi-p-ſi, they are from the upper part; ſecamentum is from ſi-ac-mewn-ti, they are the cutting in a thing; or from îs-ac-maent, they are from the lower part; ſplinter is from ſi-p-al-in-ter, they are the things from a ſtroke, or they may ſignify great cuttings.

SPOIL; YSPAIL or ANRHAITH; SYLE, SKULON or ENARA; SPOLIUM. Yſpail is from ys-p-o-il, the thing without the ſun, light or truth; whence ſpoil, ſpolium, ſyle and ſkulon; anrhaith is from an-rhaith, without law; whence enara.

SPOIL; YSPEILIO; SYLAO; SPOLIO. Thoſe are defined under the laſt preceding claſs.

SPOUT or SPRING OUT ABUNDANTLY; PISTILLIO; BLUSO; SCATEO. Piſtillio is from p-is-at-al-iu, it is a thing from low, high, or upwards; whence bluſo; ſcateo is from is-ac-t, a low thing to the ſky; ſpout is ſi-p-out, it is a thing out; ſpring is from is-p-ir-en-ag, a lower thing acting to the heighth; but ſee Spring for a farther explanation.

SPOON; LLWY; COXLOS; COCHLEAR. Llwy is from law-y, the hand; coxlos is from cau-ix-law, an utenſil, or a veſſel for the hand; cochlear is from cau-ix-law-yr, the utenſil for the hand; ſpoon is from ſi-p-ou-yn, it is a thing for liquid within.

SPORT; CELLWAR; XLEUE; LUSUS. Cellwar is from ac-al-w-ar, a man upon acting high; xleue is from ac-al-iu, it is an high action; luſus is from al-îs-iu, it is a lower high; ſport is from îs-p-ir-it, it is a lower thing high.

SPREAD or EXTEND; TANU; TEINO; TENDO. Tanu is from tân, a fire, which ſpreads; ſpread is from ſi-p-ir-ad,

it

it is the part at the fire; whence the reſt; but ſee Fire for a further explanation.

SPRING or PROSPER; FYNNU; PHYOMAI; ORIOR. Fynnu is from ſi-in, into life, whence phuomai; orior is from or-ir, from into; ſpring is from ſi-p-ir-ing, it it a thing into.

SPROUT; BLAGYRUN; BLASTOS; GERMEN. Thoſe are explained before.

SPUNGE; YSPWNG; SPONGOS; SPONGIA. Yſpwng is from ys-p-au-in-cau, the thing wherein water lodges, or is incloſed; whence the reſt.

SPUR; YSPARDYN; SPHYRON; CALCAR. Yſpardun is from ys-p-ar-dyn, the thing for or upon driving or drawing; ſphyron is from ſi-ph-yru, it is the driving thing; ſpur is from ſi-p-yru, it is the driving thing, for yru is to drive in the Celtic; calcar is from c, for ſ-al-ac-ar, it is the raiſing of action.

SPY; SPIO; SKOPEO; SPECULOR. Spy is from ſi-p-y, it is the ſeeing thing; ſpio is from ſi-p-iu, it is a ſeeing thing; ſkopeo is from ſi-ac-p-iu, it is a thing acting to ſee; ſpeculor is from ſi-p-ac-al-yr, it is the thing acting upon ſight or ſearch.

SPY or INFORMER; PROFWR; PHOROS; EXPLORATOR. Spy is from ſi-p-y, it is the ſeeing thing; informer is from in-ſi-wr-am-r', the ſeeing man for ſight; phoros is from phi-wr-ſi, he is the ſeeing or ſearching man; profwr is from profi-wr, the proof man. See Form and Proof; but the Greek term ſeems to be the ſame as phor, a thief, ſo that the Greeks deſpiſed informers.

SQUANDER or DISSIPATE; GWASCARU; SKORPISO; DISSIPO. Gwaſcaru is from ag-w-îs-cau-ar, an action of a man to lower a heap; ſkorpizo is from ſi-cau-ar-p-îs, it is to lower an heap; diſſipo is from id-iſa-p, it is lowering a thing; whence diſſipate; ſquander is from îs-ac-yn-twr, a lowering action upon a heap.

STABLE; SAFADWY; STASIMOS; STABILIS. Thoſe come from ſaf-idiu, and ſta-be-al, ſignifying to ſtand or ſtand upon. See the word Stand.

STACK or HEAP; TÂS; THIS; ACERVUS or STRUES. Tâs is from to-as, or is, a covering or lay upon an under one; this is from to-is, of the ſame ſignification; acervus is from y-cau-ar-ve-iu, it is the covering upon a thing; heap is from hi-pe, a high thing; ſtack is from îs-to-cau, to cover a lower covering or ſtratum.

STAFF; BAGL or PASTWN; BAKTRON; BACULUS.

Bagl

Bagl is from b-eau-al, a thing ſhutting upon, or with a hook, or from be-ag-al, a thing to act upon; whence baculus; baktron is from be-cau-trwyn, a thing crooked at the noſe or at the end; paſtwn is from p-yſtun, a thing to reach; ſtaff is from ſta-fe, a ſteady thing, or a thing to ſtand with.

STAG; CARW; ELAPHOS; CERVUS or FERA. Carw is from garw, rough or terrible; ſtag is from ſt-ug, it is ugly; elaphos is from hylla-phi, for fi, or vi, that is, the uglieſt life or animal; fera is from ſi-arw, a terrible animal; cervus is from garw.

STAIN; STAENU; SPILÒO; MACULO. Staenu is from ſi-to-au-in, it is a covering or ſpreading a liquid or wet upon; whence ſtain; ſpilòo is from ſi-p-al-au, it is a liquid or wet thing upon; maculo is from am-auc-al, liquid or wet about the part.

STALK OF A TREE; BONPREN; PREMNON; STIRPS. Bonpren is from bôn, a root or ſtump, compoſed of b-oen, the part from high or the ſky, and pren, a tree, from p-aren, a thing upon the ſky or heighth; whence the Greek; ſtalk is from ſt-al-ac, it is from high; ſtirps is from ſt-âr-p, it is the ground part.

STAND; SEFYLL; ISTEMI; STO. Sefyll is from ſi-ef-al, he is up; ſtand is from ſt-en-id, he is up; iſtemi and ſto are from the Celtic ſyth, upright.

STAR; SÊR; ASTER; ASTRUM. Thoſe ſeem to be of the ſame compoſition, viz. ſi or ſt-ir, the ſtanding fixed, or ſeen fires or lights.

STARVE WITH COLD; RHYNU; RHIGEO; RIGEO. Rhynu is from oer-in-iu, it is cold within; rhigeo is from oer-ag-iu, it is from the cold; whence rigeo; ſtarve is from ſt-oer-ve, it is a cold thing, or from ſt-oer-vi, it is a cold life.

STATE; YSTAD; STASIS; STATUS. Yſtad is from y-ſta-id, it is the ſtand; whence all the reſt.

STEAL; LLEDRATA; KLEPTO; CLEPO or FUROR. Furor is from fe-ir-or, it is from the light or out of ſight; clepo is from ac-il-p-iu, it is a thing from the light or out of ſight; klepto is from ac-il-p-iu, it is a part from the light; ſteal is from ſi-di-il, it is without light; lledrata is from lleia-twr, the leaſt ſtir, or in its primitive compoſition from lle-di-ir-id, it is the place without light or ſight.

STEALTH; LLEDRAD; LATHRAIOS; FURTIVUS. Thoſe are explained under the preceding claſs of words.

STEEP; MWYDO; MYDAO; MADEO. Mwydo is from am-au-idiu, it is the water about; whence the Greek and Latin words; ſteep is from ſi-dip, it is dipped.

STEER,

STEER; BYSTAX; MOXOS; VITULUS. Vitulus is from vi-tal-iu, it is a tall animal; moxos is from maw-yx-iu, it is a great ox; byſtax is from bi-îs-it-yx, it is an animal lower or leſſer than ox; ſteer is from îs-it-ir, it is the lower, or rather from ſi-di-ir, it is not the higher.

STEM or TRUNK OF A TREE, FAMILY, &c. TRWNC, CYFF or CENEDL; KORMOS or GENEA; TRUNCUS, CAUDEX, CIPPUS or PROGENIES. See Trunk, Corp, Body, Generate, &c. where moſt of thoſe words are explained; cyff is from cau-ef, it is a ſhut or cheſt; kormos is from cor-am-iu, it is the covering about; caudex is from cauad-ux, the upper covering or ſhut.

STILL; ETTO; ETI; TAMEN or ADHUC. Etto is from e for y-t-to, the covering t, or the ſky or firmament; eti is from y-t, the t, ſky or firmament; tamen is from t-am-en, the covering about the heighth or firmament, ſky, or the horizon; adhuc is from a for y-t'-ux, the high or upper t. See At.

STING; CONYN or DRAEN; KONOS, ONGKOS or ATHERIX; ACULEUS or CUSPIS. Conyn is from ac-yn-un, acting in one; whence konos and ongkos; draen is from drwy-un, thro' one; atherix is from a-drwi-ac, the acting through; cuſpis is from ux-p-îs, higher than the lower part, that is, an edge; aculeus is from aux-al-iu, it is the upper edge; ſting is from ſt-in-ag, it is acting into.

STINK; SAWRIO; OZO; OLEO. Sawrio is from ſi-awyr-o, it is from the air; ozo is from au-ſi-o, it is from the air; oleo is from au-al-o, from the high water or the air; ſtink is from ſi-t-en-ac, it is from the high t, the firmament or the air.

STINK; DRWGSAWYR; DUSODIA; FÆTOR. Drwgsawyr is from drwg-îs-awyr, it is the bad lower air; whence duſodia; fætor is from fe-it-aer, it is the air thing.

STIR or TUMULT; TERFYSG; THORUBOS; TUMULTUS. Stir is from ſi-tur; terfyſg is from twr-fyſg, ſignifying amongſt the living heap; whence thorubos. See Tumult.

STIR or MOVE; CYXWYN; KINEO; MOVEO. Cyxwin is from cy-ac-in, the firſt or beginning of an action; hence kineo; moveo is from am-o-ve, he is about o, or motion; hence move; ſtir is from ſi-tyrf, it is a multitude.

STOMACH or BREAST; TOR; THORAX; THORAX. Tor is from to-r', the ſhut bag or cheſt; the Greek and Latin are from tor-ux, the upper covering or cheſt; ſtomach is from

from ſto-ma-ux, of the ſame ſignification; breaſt is from bri, firſt, and ſto, for ſtomach.

STONE; LLABYDDIO; LITHOBOLEO; LAPIDO. Lithoboleo is from lithos and boleo, to caſt a ſtone; ſtone is explained in the next claſs; lapido is from lapis, a ſtone; llabyddio is from lau-bi-idiu, it is an high forcible or ſtrong hand.

STONE or SLATE; LLEX; LAAS or LITHOS; LAPIS. Llex is from lle-ux, the higheſt part or place; ſlate is from ſi-al-ti, it is the higheſt poſſeſſion; lapis is from al-p-ſi, it is the higher part; laas is from al-as, upon the lower; lithos is the ſame; ſtone is from ſt-en, ſtanding high, or it is the high poſſeſſions, from ſi-ti-en.

STORM; TYMESTL; THYELLA; PROCELLA. Tymeſtl is from tym-ſi-ti-al, a time that is high or powerful; procella is from bro-uxel, the high country; thyella is the ſame, from ti-al; ſtorm is from ſt-ir-am, it is angry about, or tymeſtl may ſignify that the ſurrounding ſky is high.

STOUT; CADARN; KRATEROS; FORTIS. Fortis is defined under Strong, ſo is krateros; ſtout is from ſtand and out; cadarn is from caiad-ar, a ſhut upon or fortified.

STRAIN or SIFT; HIDLO or NITHIO; HETHEO; EXARCEO or COLO. Thoſe are explained under the word Sift.

STRAW; GWELLT; KALAMOS; CULMUS. Gwellt is from ag-al-ti, growth upon the ground; kalamos is from ac-al-am, it is a growth upon the part about, or the country; whence culmus; ſtraw is from ſi-tîr-o, it is from the land.

STRAWBERRY; MEFÎS; KOMARON; FRAGUM. Mefîs is from am-fe-îs, about the lower parts; komaron is from ac-am-ar-un, the one growing about the ground; fragum is from fe-ar-ag-am, it grows about the ground; ſtrawberry is from ſtraw and berry, which ſee.

STRENGTH; CRIFDER; KRATOS; FORTITUDO. See Strong.

STRETCH or STRAIN; RHYTHU or TANU; EURUNO or TANUO; DILATO or EXTENDO. Stretch is from ſt-ar-t-ux, it is upon the upper t, or the ſky, which is extended; ſtrain is from ſt-ar-en, tanu is from t-en, dilato, from id-al-to, euruno from ir-en-iu, rhythu from ir-hy-ith, all ſignifying to be under the horizon, or extended under the ſky.

STRIDE; CAM; BEMA; GRESSUS. Cam is from ac-am, to act or move about; greſſus is from ag-ar-ſi, it is acting or going; ſtride is from ſtir-id, it is to ſtir.

STRIFE; AMLADD; AMILLA; CERTAMEN. Strife is from

from ſtir-ef, it is a ſtir; amladd is from am-ladd, for killing; whence amilla; certamen is from the Celtic am-drex, a ſtrife, by tranſpoſition, which is compounded of am-troi-ux, for turning uppermoſt.

STRIKE; TARO; TRAUO; FERIO. Taro is from it-ar-w, it is upon man; whence trauo; ſtrike is from ſi-taro-ac, it is a ſtriking action; ferio is from fe-ar-w, it is a thing upon man; alſo pwio, paio, to puſh, and dilio, thlao to knock, of the ſame ſignification.

STRIVE; FIGHT or CONTEND; YMEGNIO, TEIRY or YMLADD; AGONISOMAI, DERIAO or ATHLEO; CERTO. See Strife. Fight is from ſi-ag-it, it is a living or forcible action; ymegnio is from ym-egni, for force; whence agoniſomai; athleo is from aith-li, driving force, power, or ſtrength; alſo teiry and deriao to contend at high words.

STROKE; LAB; PLEGE; ICTUS. For ſtroke ſee Strike; lab comes from law-ab, from a hand; or al-ab, from high power or force; whence plege, with the addition of ag, action; ictus is from ig-ti, an angry power, or rather from i-ac-idiu, it is the action, fighting being called the action.

STRONG; CRIF; KRATAIOS or IXUROS; FORTIS. Crif ſeems to be a compound of ag-ir-ef, it is the action of the fire, or an hot action; ixuros from ac-ir-iu, it is an hot action; fortis is from fe-ir-it, it is an hot thing; ſtrong is from ſt-ir-eng, it is a great fire or heat; krataios is from ac-ir-itiu, it is a fiery or hot action.

STRUGGLING; YMAFEL; PALE; LUCTA. Ymafel is from am-afel, for a hold; and afel is from gafel, a hold, compoſed of ag-ef-al, an action upon him; pale is from p-al, a thing upon; lucta is from al-ac-id, it is acting upon; ſtruggling is from ſt-wr-ag-al-eng, it is a great action upon man.

STUBBLE; SOFL; STAPHULE; STIPULA. Soſl is from ſs-o-ſi-al, the lower from the upper growth; whence the reſt, ſti being frequently put for ſi, which is wrong.

STUDY; YSTIDIO; SPOUDAŞO; STUDEO. Theſe are from the Celtic aſtud, ſtudious, which is a compound of as-idiu, it is lowered or learned, lowering and learning being the ſame thing, as appears under the words Teach and Learn.

STUMP or STOCK OF A TREE; CYFF or TRWNC; KORMOS; CAUDEX. As to theſe ſee Stem, Trunk, &c.

STUPID; SYN; ASUNETOS; STUPIDUS. Syn is from ſi-ni, not ſeeing; aſunetos is from a-ſyn-idiu, it is from ſeeing; the other words are from ſi-di-pi-idiu, it is a thing without ſeeing.

STUTTER or STAMMER; BALDORDD; TRAULISO or PSELLISO;

PSELLISO; BALBUTIO. Stutter is from ſi-di-utter, it is without uttering; ſtammer is from ſti-hammer, it is hammering; baldordd is from bal-ur-id, it is a bleating man; whence balbutio; pſelliſo is from ap-iſal-ſi, from a low ſound; trauliſo is from troi-lais, to turn one's voice.

SUBLIME; UXAL; UPSELOS; SUBLIMIS or ALTUS. Ux-al is from ux-al, above high; upſelos is from up-îs-al, up above lower; altus is from al-tu, the high poſſeſſions; ſublime and ſublimis are from ſi-ub-al-am, it is up about the heighth.

SUCCEED; DYNESU; UPODUO; SUCCEDO. Dyneſu is from dau-neſa, the two next; or from dyn-neſa, the next man; ſuccedo is from îs-ac-idiu, it is going lower; whence ſucceed; upoduo is from upo-duo, to go under or lower.

SUCK; SUGNO; MUSEO; SUGO. Sugno is from ſi-auc-in-w, it is the animal liquid; muſeo is from mu-ſi-au, it is the cow liquid; whence the reſt.

SUET; GWER; STEAR; SEVUM. Gwer is from gau-w-ar, a covering upon an animal; ſevum is from ſi-w-am, it is about an animal; ſuet is from ſi-w-hyd, it is all along an animal; whence the reſt.

SUFFICE; DIGONI; IKANÔO; SUFFICIO. Sufficio and ſuffice are from ſub and facio; and the other words are explained under the word Sufficient.

SUFFICIENCY; DIGONEDD; IKANOTES; SUFFICIENTIA. Theſe words are explained under the words Sufficient and Suffice.

SUFFICIENT or JUST; DAIONUS or DIGONUS; DIKAIOS or IKANOS; JUSTUS or SUFFICIENS. Daionus is from da-iawn-iu, it is very good and right; digonus is from digon, enough; ſo are dikaios and ikanos; juſtus and juſt are from i-w-ſi-ti, to man is the poſſeſſion; as to the reſt ſee Suffice.

SUFFOCATE; MYGU; PNIGO; SUFFOCO. Thoſe are all explained under the word Smoke.

SUGAR; SIWGR; SAKXARON; SACCHARUM. Thoſe, if of a Celtic original, are from ſi-auc-ir, it is a liquid fire, all ſweet things being from the fire.

SUM; SWM; SUMPAN; SUMMA. Thoſe ſeem to be from ſwm, which is from ſi-ma-in, it is the greateſt in or the utmoſt.

SUMMER; HÂF; THEROS; ÆSTAS. Summer is from ſum-ir, the chief heat; haf is from hi-au-ef, it is the high ſpring; thereos is from it-hi-ir-au, it is the hot ſpring; æſtas is heat.

SUN; HAYL; HELIOS; SOL. The Celtic is alſo wrote hoyl,

hoyl, and it is a compound of h-o-y-l, that is, the high fire o extended; whence helios; ſol is from ſi-o-l, it is the o extended; ſun is from ſi-un, the ſeeing one.

SUNNY; HEULOG; EÜELIOS; APRICUS. Apricus is from ap-ir-ux, from the high fire; as to the reſt ſee the laſt claſs; the Celtic word for ſunday is didd-ſul, whence the Latin die-ſolis.

SUP, EXORB or EXHAUST; DIFRODI; RHOPHEO; SORBEO or EXHAURIO. Sup is from ſi-up, it is up; difrodi is from di-fro-id, it is without country, rhopheo is from or-phi, out of life or exiſtence; ſorbeo is from ſi-or-bi, it is out of life or exiſtence; exhaurio is from ex-âr-iu, it is out of the earth; whence the reſt.

SUPPER; CWYNOS; KOINOS; CÆNA. Supper is from ſwp-hir, a long ſupping; cwynos is from cy-w-yn-nos, men meeting together in the night; whence the reſt.

SÛPINE, or THE FACE UPWARDS; WYNEB I FYNU; UPTIOS; SUPINUS. The Celtic ſignifies the face upwards; and ſo do the reſt.

SURELY; YNDDILIS; ALETHOS; CERTE. Theſe are explained under the word Certain.

SWALLOW, GLUT or DEVOUR; GLYTHU or LLYNCU; GLYZO or LEIXO; GLUTIO or LINGO. Glythu is from glwth, a glutton; whence glut, glyzo and glutio; leixo and lingo are from llwnc, a ſwallow, which is from lawn-auc, full of liquid; ſwallow is from ſi-all-low, it is all low. See the word Glutton.

SWALLOW; GWENOL; XELIDON; HIRUNDO. Gwenol is from ag-w-en-al, the active animal on the ſky; xelidon is from uxel-hyd-en, the high along the ſky; hirundo is from hir-en-id, it is the high in the ſky; ſwallow is from ſi-w-al, it is the high animal.

SWEAT; XWYS; IDROS; SUDOR. Sudor is from ſi-w-dwr, it is man's wet; idros is from the Celtic i-dwr, the wet; xwys is from ux-w-au-ſi, it is the wet upon man; ſweat is from ſi-w-wet, it is man's wet.

SWEEP; SCYBO; SKOPEO or SAIRO; SCOPO. Scybo is from îs-ac-ub, acting or taking the low up; whence the reſt, except ſairo, which ſeems to be from îs-ir, the low up; but ſcopeo is commonly made uſe of as an expreſſion for to ſearch for.

SWEET; MELUS; MELIEDES; MELLEUS or DULCIS. Melys is from mêl-iu, it is honey; whence melleus and meliedes; ſweet is from ſi-o-it, it is the ſun; dulcis is from id-o-il-ſi, it is the ſun; but ſee Honey for a farther explanation;

and

and melus, &c. may be derived immediately from m-il-ys, the great ſun below.

SWELL; XWYDDO; ONGKOO or OIDAO; TUMEO. Xwyddo is from ux-w-idd-o, it is the action of an animal's growing higher; ſwell is the ſame, from ſi-w-al; tumeo is from the Celtic twymno, to warm or heat; whence the reſt.

SWELLING or TUMOUR; XWYDD or CNWC; KUPHOS; GIBBUS or TUMOR. Cnwc is from cau-in-wx, a high gathering upon; kuphos is from cau-ef-iu, it is a gathering thing; gibbus is from cau-ub-iu, it is a gathering upon; as to the reſt ſee the laſt preceding claſs.

SWIFT; CYWIT or CYNTAF; OKUS; CELER. Thoſe are explained under the word Celerity.

SWIM; NOFIO; NEO or NETHO; NO or NATO. Nofio is from in-au-fe, he is in the water; the Greek and Latin are the ſame, from in-au and in-au-ith; ſwim is from ſi-au-am, it is the water about.

SYLLABLE; SYLAF; SYLLABE; SYLLABA. Sylaf is from ſy-al-fe, it is putting found together; whence the reſt.

SYRINGE; XWISTRELL; KLYSTER; SYRINX. The Engliſh and Latin terms are from ſi-rhyng, a ſound, or it is between; xwiſtrell is from xwis-trwy-le, a wet thro' a place, whence kluſter.

T.

TABLE or BOARD; BWRDD or PLANC; UPEROA or PLAX; TABULA or MENSA. Bwrdd is from bi-ar-idd, it is the food upon; whence board and uperoa; table and tabula are from to-b-al, a thing for a covering upon; planc is from p-al-in-cau, of the ſame ſignification; ſo is menſa, from am-in-cau.

TABOR; TABWRDD or TYMPAN; TYMPANON; TYMPANUM. Thoſe are from to-bwrdd, and to-am-p-yn, a covered board, or a covering about a thing within.

TAIL; CYNFON or RHONELL; OURA or KERKOS; CAUDA. Tail is from the Celtic tu-ol, the hind part; cynfon is from cau-in-fon, a covering of the lower end; rhonell is from rhawn-al, the hair upon; cauda is from cau-id, it is a covering; oura is from w-ar, upon an animal; kerkos is from cau-r'-cy-ſi, it is a covering on the lower end.

TAKE or DRAG; CYMERYD, LLYSGO or CIPIO; AIREO or ALISKO; CAPIO. Llyſgo is from al-is-ag, acting

upon a lower; whence aliſko; cipio is from ac-ĭ-p-ó, acting the thing from; whence capio; cymeryd is from ac-am-or-yd, it is an action about going from; take is from it-ac, it is from; aireo is from or-iu, it is from; or from a-ir-iu, it is from the earth up; drag is from id-or-ag, it is acting from.

TALENT; TALENT; TALANTON; TALENTUM. Thoſe are from to-al-ynt, they are a great heap.

TALK or GOSSIP; XWEDLEUA; KOTILLO; GARRIO or FABULOR. Xwedleua is from xwedel, a diſcourſe, ſo is kotillo; talk is from it-al-ac, it is an action of calliug; goſſip is from ag-i-ſi-ap, it is from the action of ſound; garrio is from ag-ar-w, a man upon action; as to the reſt ſee the word Prate, Diſcourſe, &c.

TALL; TAL or UXEL; UPSELOS; ALTUS. Tal is from t-al, the high t, or the ſky; the reſt are defined before under the word Sublime.

TALLOW; GWER; STEAR; SEVUM. Tallow is from to-al-w, a covering upon an animal; the other words are explained under the word Suet.

TAME; DOFI; DAMAO; DOMO. Doſi is from tu-ſi, towards me; damao is from tua-mi, towards me; domo is from tua-mi, of the ſame ſignification, or from tu-ſi, and tu-am, a houſe about.

TAPESTRY; TAPIN; TAPES; TAPETUM. Tapin is from to-p-in, a covering upon a thing; tapes is from to-p-es, a covering a lower thing; tapetum is from to-peth-am, a covering about a thing; tapeſtry is from to-p-iſder, a covering upon a lower.

TAR; TAR or PYG; PISSA; PIX LIQUIDA. Tar is from to-ar, a thing covering; pyg is from p-gau, a thing covering; or ſticking upon; whence the reſt.

TARDY or SLOW; ARAF; OKNEROS; TARDUS. Araf is from âr-ef, it is earth; whence the reſt, except ſlow, which is from ſi-low, it is low.

TARES; EFRAU; AIRA; LOLIUM. Efrau is from ef-âr-hau, it ſows the earth; whence aira by tranſpoſition; tares is from it-aira, it is tares; lolium is from le-al-am, all about a place.

TARGET; TARIAN; DERMA; TERGUS. Tarian is ſaom to-ar-un, a couering upon one; tergus is from it-ar-gau, it is a covering upon; whence the reſt.

TARRY; TARRIO or YMDROI; DIATRIBO, TERRO or MENO; MANEO. Ymdroi is from amdroi, turning about; whence the reſt, except maneo, which is from man-iu, being upon a place.

TASE;

TASK; TASKU; AXIOO; TAXO. Thoſe words ſeem primarily to be from it-aſ-ag, it is the lower action, tho' the Greek term has been applied to expreſs authority, worth, &c.

TASTE; XWAETHU; GEUSIS; GUSTUS. See the next claſs.

TASTE; XWAETH; GEUSIS; GUSTUS. Xwaeth is from xwae, breath, whence the reſt.

TAVERN; TAFERN; OIKEMA; TABERNA. Oikema ſignifies a large houſe or an inn; tafernis from tu-fer-in, a houſe for liquor within; whence the reſt.

TEACH; DYSGU; DIDASKO; DOCEO. Dyſgu is from id-is-ag, it is the lowering action; whence the reſt. See Maſter.

TEAR; DAIGR; DAKRYON; LACHRYMA. Daigr is from id-au-ag-ir, it is wet from heat or fire, whence dakryon; lachryma is from al-au-cri-ma, the wet upon a great cry; teat is from it-au-ir, it is the angry wet or water.

TEAR; RHWYGO or TORRI; TRIBO or EREIKO; TERO. Rhwygo is from r'-w-ig. the angry man; whence ereiko; the other words are from torri, to break, which is from it-or, it is from.

TEAT; TETH; TITTHE; RUMA. Teth is from to-au-ith, it is the milk covering; whence titthe and teat; ruma is from r'-au-am, about the milk, or the milk covering.

TEMPERATE; TYMERUS; METRIOS; TEMPERATUS. Tymerus is from tim-ir-iu, it is the time of ſun-ſhine; metrios is from am-i-tir-o-ſi, the ſun is about the country; temperatus and temperate are from tim-p-ir-idiu, it is a warm or ſerene time.

TEMPESTUOUS; TYMESTLOG; THUELLODES; TEMPESTUOSUS. Tymeſtlog is from tym-ſith-al-ag, a time that is, acting high; whence the reſt.

TEMPLE; TEML; TEMENOS; TEMPLUM. Teml is from t-am-le, a place covered about; temenos is from t-am-in, a part covered upon; whence the reſt.

TEN; DEG; DEKA; DECEM; Deg ſignifies fair weather, and it is compounded of id-ig, it is heat or fire; whence deka and decem; ten is from t-en, the horizon; ſee the ſeveral numbers which make up ten. If it could be imagined that the antediluvian method of reckoning differed from the preſent, it would ſeem probable that the months of the former conſiſted only of ten days, which is the firſt revolution of the o, or number ten; but it is more likely that the method of reckoning was always the ſame.

TENDER; TYNER; TEREN; TENER. Thoſe are from t-en-er, the horizon or ſky water, that is the air, which is tender.

TENEMENT; TYDDYN; KTEMA; TENEMENTUM. Thoſe are from ty-ddyn, one man's poſſeſſion.

TENT or PAVILLION; PABELL; PAPILION; TENTORIUM. Pabell is from p-be-al, that is, p at the high part or the horizon; tentorium is from t-en-to-ar-ui, it is the t-en covering upon, that is, the horizon or ſky; whence the reſt.

TENTH; DEGFED; DEKATOS; DECIMUS. Thoſe are from ten.

TERM, END or BORDER; TERFYN; TERMA; TERMINUS. Thoſe are all explained under the words Border, End, &c.

TERRIBLE; OFNADWY or ERXYLL; DEINOS; TERRIBILIS. Terrible and terribilis are from taro-bi-al, to ſtrike with high force; erxyll is from er-uxel, the high, or from er-ac-al, the high or powerful action; ofnadwy is from o-fi-yn-idiu it is oh me within; deinos is from id-yn-o, it is the within oh.

TERRIFY; DYXRYNU; TEREO; TERRIFICO. Tereo is from the Celtic taro to ſtrike; whence terrify and terrifico; dyxryn a fright, is from id-ac-ir-en, it is an action of high anger, or of the firmament fire.

TERRITORY; TIRIOGAETH or CYRION; XORION or TOPARXIA; TERRITORIUM. Tiriogaeth is from tir-i-gau-ith, it is the incloſed land; toparxia is from it-p-ar-cau, it is the part ſhut upon or incloſed; territory and territorium are from tir-i-to-ar-iu, it is the land incloſed about; cyrion is from cwr a border, which is a compound of cau-r', the incloſure; whence xorion.

TESTIFY; TYSTIO; PARISTEMI; TESTIFICOR. Pariſtemi is from para-istemi, is to ſtand out or upon a thing; the other words ſignify to ſtand on one ſide.

THATCH or COVERING; TO; TEGOS; TECTUM. To is the ſky or horizon, which was the firſt covering; but ſee the preface; tegos is from to-gau, the ſky covering; tectus is from to-ux-it, it is the upper covering; covering is from cau-ar-in, to ſhut upon the within; thatch is from to-atch, it is a covering.

THEN; YNA; TOTE; TUM. Yna is from yn-a, from in, or from the preſent time; then is from the-in-ni, the not in; tum is from tu-am, aſide of the about; tote is from it-o-tu, it is the ſide or one ſide.

THENCE or FROM THENCE; ODDIYNO; ENTHEN; INDE. Oddiyno is from o-ddiyno, from thence; whence enthen by tranſpoſition, and alſo the reſt; but in a more primary ſenſe theſe terms ſignify the firmament.

THERE; ACW; EKEI; ILLIC. Acw is from ac-o, acting from; whence ekei; illic is from i-le-ac, acting to a place; there is from the-ir, the heighth.

THEREFORE; AMHYNU; ARAGE; IGITUR. Amhynu is from am-hyn, for this; arage is from ar-ag, upon action; igitur is from ag-iter, going a journey; therefore is from there and for.

THICKNESS or DENSITY; TEWDER; TARPHOS; DENSITAS. See the words Denſe and Thick.

THICKET or OVERGROWN BUSHES; DRYSNI or TWYN; DRUMOS, TEMENOS or THAMNOS; DUMUS or LUCUS. Thicket ſeems to be the ſame as tewax, thicker; twyn is compoſed of ty-w-yn, one man's poſſeſſion or abode; as lucus, a grove, and llwyn, ſignify the habitation or poſſeſſion of one family, from llu-w-yn, and from llu-w-cau, a man's family incloſure; dryſni is from deru-îs-in, in below or under the oak trees; the Greek and Latin words come from the Celtic word twyn and dryſni.

THIEF; LLEIDR; LEIESTES; LATRO. Lleidr ſeems to be the primitive, and to be compoſed of lleia-dwr, leaſt ſtir; thief is from di or thi-ſi, the not ſeen; but ſee the word Steal for a more primitive definition.

THIGH; MORDDWYD or CLUN; MEROS or GLOUTOS; FEMUR or CLUNES. Thigh is compoſed of two and high; morddwyd of mawr-ddwy-id, it is the two great; meros of mawr, and femur of ſi-mawr, my great things.

THIN; TENAU; ENDEES; TENUIS. Thoſe are compounded of it-en-au, it is the firmament water or the air, which is thin.

THINE; TAU; TEOS; TUUS. Tau is the primitive of all here; and as mau, mine, is from m, ſignifying the earth's ſurface, and au, water, ſo is tau from t, ſignifying the ſky, and au, water, that is, mine are the poſſeſſions of land and water, but thine is the air.

THING or SOMETHING; PETH; TIS; ALIQUIS. Thing is from t-en-ag, from the high t, or the ſky; ſome is the ſame as ſum; peth is from p-ith, it is p, or a part; tis is from t-ſi, it is t, which means any thing under the ſky; aliquis is from al-ux-îs, under or below the ſky.

THIRD; TRYDYDD; TRITOS; TERTIUS. All thoſe come from thrice and day, which ſee.

THIS; HWN; ODE; HIC. Hwn is from hai-w-yn, the man or animal preſent in action; hic is from hi-ac, he acting; ode is from w-id, it is the man; this is from it-hi-ſi, it is him.

THISTLE; YSGALL; SKOLOS; CARDUUS. Yſgall is from yſ-gau-al, covering upon the lower part; whence ſkolos; carduus is from cau-ar-idiu, it is a covering upon; thiſtle is from th-îs-to-al, the covering upon a lower.

THORN; AITHIN; AKANTHA; SPINA. See Acantha.

THOU; TI or TYDI; TY or TYDE; TU. See thoſe defined under the pronoun He; but tydi and tyde ſeem to carry the ſenſe ſomewhat farther than what is there explained, as ty-di, thy poſſeſſions, or the poſſeſſions on thy ſide.

THOUSAND; MIL; XILIA; MILLE. A mile being a thouſand paces comes from this word mîl; which though it be the root of thoſe words, was formed of the Celtic word mil or melin, as if it ſignified the diſtance from the cwm to the mill, or rather the large power of the mill in multiplying and dividing; thouſand, ſaid to be of decem, ten, and cent, hundred, ſeems in its primary ſenſe to come from the Celtic tieitha-cant, on the upper ſide of or beyond hundreds.

THRASH; DYLUDO; ALOAO; TRITURO. Dyludo is compoſed of dil-yd, to knock the corn; aloao is the ſame as the Celtic allu, powerful; trituro is from the Celtic taro, to ſtrike; whence alſo thraſh, with the addition of ſh, ſignifying it is, that is, it is a ſtroke.

THREAD; EDEU; ITHOS or NEMA; FILUM. Thread is from tro-edu, twiſted thread; ſome of the reſt are defined under the ſeveral verbs, which ſee under the word Spin; but edeu may have been formed of mythu, to ſpin, by leaving out the ny, not, and putting e, the, before deu, whereby id, to ſee, is tranſpoſed into di, not to ſee, that is, the not ſeen; nema is from am-ny, the about not ſeen.

THREATEN; BYGYLU; APEILEO; MINITOR. Threaten is a Celtic compound of troi-at-un, to turn at one; minitor is from min-taro, upon the edge of ſtriking; bygylu (whence apeileo) is a contraction of bygwth-lau, to lift up the hand as if going to ſtrike; bygwth ſeems to come from pyg-w-ith, an animal's, bill or beak, which in birds ſerves for a prick or point as well as a mouth.

THREE; TRI; TREI; TRES. Thoſe are the ſame as the word tîr, land, the letter i being tranſpoſed, and ſignify earth'y poſſeſſions, or the land and water in the earth, the ſeparation of which was the buſineſs of the third day of the creation;

creation; it is compounded of t-ir, the t or ſky, which contains therein the land, water, and all earthly poſſeſſions.

THREE-HEADED; TRIFFENIG; TRIKEPHALOS; TRICEPS. See Three and Head; triffenig is from tri-pen, three heads or ends; trikephalos is from tri-kephalos and triceps is from tri and caput.

THREE DAYS SPACE; TRIDIAU; TRIEMERIA; TRIDUUM. See Three and Day, whence thoſe were compoſed.

THREEFOLD; TEIRFORDD; TRIXOS; TRIFARIUM. See Three and Fold, and Fordd, a way.

THREE HUNDRED TIMES; TRIXANWAITH; TRIAKOSIAKIS; TRICENTIES. See Three and Hundred.

THRICE; TEIRGWAITH; TREIS; TER. See Three.

THROUGH; TRWY; DIA; PER. Trwy and through are from t-'r-wy; T by its upright line is heighth, the top one ſhews that the upright is to extend no farther than the ſky, and therefore is made uſe of to expreſs worldly poſſeſſion, property, &c. r ſignifies ſound, and wy, the air, that is, a ſound from the earth, through air, to the top of T; per is the air part; dia is from t-a, from the earth to the ſky; but ſee the preface.

THROAT; GWDDW; XUTER; GUTTUR. Throat is from through it; xuter and guttur are from xwyth-trwi, breath through; gwddw is from xwith-w, man's breath.

THRUSH or BLACK BIRD; MYALXEN; KIXLA; TURDUS. Mialxen ſignifies my high ſinger; the reſt ſignify the ſhitten.

THRUST; GWTHIO; OTHEO; TRUDO. See the word Shove.

THUMB; BAWD; MEGAS, DACTULUS, POLLEX. Thoſe are explained under Finger.

THUNDER; TARANU or CYRANU; BRONTAO or KERAUNÒO; TONO or FULMINO. Tyranu is from twr-en, the ſound of the firmament or ſky; cyranu is from ac-yr-en, the action of heaven or firmament; whence keraunòo; tono is from tôn, a ſound, or ti-en, the firmament property; brontao is from the ſame; thunder is from ith-en-twr, it is the ſky or firmament ſound; fulmino is from fe-al-am, it is high about.

TICK, IN CATTLE; TOROGEN; KROTON; RICINUS. Tick is from thick; torog is big-bellied; whence kroton by tranſpoſition; or they may all ſignify the acting in animal.

TICKLE; GOGLEISIO; GANGALISO; TITILLO.

Gogleiſio is from gog-lais, a great bawling; whence gangalizo, tickle and titillo.

TICKLISHNESS; GOGLAIS; GINGLISMOS; TITILLATIO. See the laſt preceding words.

TIDE, or FLOW AND EBB; LLANW and TRAI; SALOS and DIARROIA; FLUXUS or REFLUXUS. Tide ſignifies it is high, ſee the word Flow; ebb is from eb or heb, without; llanw is from llawn, full; trai is from troi, to turn; or from tiro, to earth; whence diarroia; ſalos is from ſi-al-au, it is high water; fluxus is from fluo to flow; and refluxus is to reflow.

TIGER; TIGR; TIGRIS; TIGRIS. Thoſe are from dig-r', the eager or angry.

TIGHT; TYN; STENOS; TENSUS. Tyn is from ti-en, the attractive property or power of the firmament; tight is from ti-ig-it, it is the property or power of fire; whence the reſt.

TIME; TERM or HOUR; TYMOR, AWR or AMSER; HORA or XRONOS; HORA or TEMPUS. Temporis in the genitive caſe; awr is from a-or, the circle; whence hora and hour; tymor is from it-am-or, it is the about circle; whence tempus, time and term; amſer is from am-îs-or, the about lower or leſſer circle; xronos is from the Celtic crwn, round, which ſee.

TIMID; CAXAD; KAKOS; TIMIDUS. Timid and timidus are from the Greek deima, timor, dread or fear, which is compounded of the privative di-ma-id, it is without greatneſs; caxad and kakos ſignify ſhitten; which ſee.

TINGE; TROXI; XROOSO; TINGO. Tingo is from to-in-auc, covered in water; whence tinge; troxi is from to-r'-auc, the water covering, whence the Greek.

TIRE or VEX; LAINIO; ELAUNO; VEXO or AGITO. Vexo and vex are explained under the word Vex; tire is from the Celtic taro, to ſtrike; lainio and elauno are from al-yn-w, high upon man; agito is from ag-at-w, acting at man.

TO, INTO or UNTO; I or AT; PROS, PARA or EIS; AD or IN. To ſignifies the ſky or firmament, ſo do into and unto; i is heighth or length; at is from a-t, from earth to the ſky; whence ad; eis is from i-ſi, it is i; in is the firmament; pros and para are from p-or-a, that is, to the top of p from the earth, which is the ſky; but ſee the preface, where theſe matters are explained.

TOAD; LLYFANT; MUOXOS; BUFO. Llyfant is from llu-ſont, the family of the fountains; muoxos is from am-au-ox-li, they are the filthy animals about the water; bufo is

from

from bu-fo, the beings of the fountains; toad is from it-w-au-ad, they are the animals at the water.

TOASTED or DRIED; CRÂS; XEROS; ARIDUS. Crâs is from ac-ir-ſi, it is from or the action of the fire; whence xeros; dry is from id-ir-hi, it is the fire high; aridus is from a-ir-idiu, it is from the fire.

TOGETHER; YNGHYD; AMA; SIMUL. Ynghyd is from yn-cy-id, it is being together; ſimul is from ſi-am-le, it is upon or about a place or ſpot; ama is from am-a, the about or the ſpot; together is from it-cy-at-âr, it is being together upon a ground.

TOLL or TINGLE; TINCIAN; KODONISO; TINNIO. Toll is from to-al, a high ſound; tingle is from t-en-ag-al, an high action of ſound; tincian is from t-en-ac-yn, ſound or tôn in high action; whence the reſt.

TOLL; TOLL; TELOS; TELONIUM. Thoſe come from the Celtic tâl, payment, which ſee.

TONE; TÔN; TONOS; TONUS. Thoſe are from to-en, the firmament ſound or thunder. See Toll.

TONGS or PINCHERS; GEFEL; XELE; FORCEPS. Forceps comes from the Celtic forx, a fork; gefel is the ſame as gafal, to lay hold of; whence xele; pinchers is the ſame as the word pinch; tongs, formerly tangs, is from tân-cau, to ſhut about the fire.

TOOTH; DANT; ODOUS, ODONTOS; DENS. Dant is from dau-ynt they are two or dented; tooth from two-ith, it is two; odontos is from o for y-dau-ynt, they are two; whence dens.

TOP; UXELFA, CORYN or CRIB; KOLOPHON, KORYPHE or KERAIA; FASTIGIUM or APEX. Top is from to-p, the ſky or firmament part; uxelfa is from uxel-fan, an high place; whence kolophon; crib is from uxa-r'-b, the higheſt part; coryn is from uxa-r'-yn, the higheſt one; whence the Greek; apex is from y-p-ux, the higheſt part; faſtigium is from f-as-ti-ux-iu, it is a part above the lower poſſeſſions.

TOSS; LLIXIO; LIASO; JACTO. Llixio is from al-ac-iu, it is an high action; whence liaſo; jacto is from i-ac-it, it is an high action; toſs is from to-ſi, it is the ſky.

TOWARDS; TUAGAT; KATA; ADVERSUS. Towards comes from tu-wr-ad, to a man's dwelling; tuagat is from tu-ag-at, to go to the houſe; kata is the ſame by metatheſis; adverſus is from ad-verſus, turned to. See Turn.

TOWARDLINESS; TYEDD; ETHOS; INDOLES. Towardlineſs comes from towards; tyedd is from tua-idd, it is towards; indoles is from in-tylu, in the family, the primitive

forma-

formation of the terms contained in the two laſt mentioned claſs, being from a perſons getting out of a wild ſtraggling ſort of a life into a regular family way of living.

TOWER; TWR; TURSIS; TURRIS. Twr is a heap in the Celtic; but this word, may have been originally compoſed of ti-wr, a man's houſe, but the modern ſignification, thereof ſeems to be the poſſeſſion or houſe of a tyr or tor, a prince, lord or tyrant.

TOWN; TREF; POLIS; URBS. Town is the ſame as the Celtic twyn, a buſh or grove, wherein mankind at firſt reſided, and it ſeems to be compounded of ti-w-yn, it is man's houſe or poſſeſſion; fortified buſhes and groves, being the firſt towns of the Celtes; tref comes from tir-ef, they are the the poſſeſſions; polis is of the ſame ſignification, as many or multus, which ſee; urbs comes from twr or turris-bi, a heap of beings or a living heap; or from the Celtic ur-bi, men's dwellings.

TRACE; OLRHIO; EREUNAO; INDAGO. Olrhio and ereunao, ſeem to ſignify to roar after, or from ol-rhuo, after the cry; indago is from in-id-ag-w, it is in the action of the animal; trace is from it-ar-ſi, it is upon the ſound.

TRADITION; TRADDODIAD; PARADOSIS; TRADITIO. Traddodi is from tra and dodi, to give or deliver over; whence the reſt.

TRAMPLE or TREAD UPON; TROIDIO or MATHRU; KOLETRAO; PROCULCO. Troedio is from troed, a foot; whence tread, mathru, koletrao, &c. proculco is from pro and calx, that is, from the foot.

TREASON; BRÂD; PRODOSIA; PRODITIO. Prodoſia is from pro and didomi to give up his country; proditio is from pro and do, but primarily they come from brâd, a compound of bro-ad, to deſert the country; treaſon is from tîr and reſign, that is, to quit or deſert his country.

TREASURE; TRYSOR; THESAUROS; THESAURUS. Tryſor (whence the reſt) is from drus-wr, a door man or door keeper, money, &c. being called treaſure from its being heaped and locked up.

TREASURER; TRYSORWR; THESAUROS; THESAURARIUS. Thoſe ſignify primarily a door keeper, but ſecondarily the keeper of treaſure, or any valuable matters heaped together.

TREBLE; TREBL; TRIPLOUS; TRIPLEX. Trebl or triblig is from three and plyg, fold; whence the reſt.

TREE; PREN; DENDRON; ARBOR. Pren is from ap-âr-en, a thing from the earth high; tree is from it-âr-hi, it is from the earth high; dendron is from it-en-dir-o, it is high from the ground; arbor is from yr-bi-hir, the high growth.

TREMBLE; CRYNU; KARKAIRO; TREMO. Cryni is from cyr-in, a ſhaking within; karkairo is from cyr-curo, a beating ſhake; tremo is from taro-am, ſtriking or ſhaking about; whence tremble, with the addition of ble for pob-le, all over, that is, ſtriking or ſhaking about, in every part.

TRENCH; GWERSYLL; STAYROS or KARAX; VALLUM. Gwerſyll is from cau-or-îs-al, incloſing from the low part; trench is from tir-yn-ux, the earth higher up; ſtauros is from ſto, for to-ar-ſi, it is a covering or incloſure upon; vallum is from vallis, ſignifying ditch; korax is from cau-ar-ux, a high covering upon.

TRIBE; TEILY or TYRFA; PHYLE or TURBE; TRIBUS. See Troop, Tyrant and Tower; alſo obſerve that teily is from ty-ly, a houſe family; and that phyle is from phi, inſtead of vi or bi-ly, that is, a living multitude.

TRIBULATION; TRALLOD; TARAXOS; TRIBULATIO. Trallod is from tar-al-w-id, it is a ſtroke upon a man; taraxos is from taro-ac, a ſtriking action; tribulatio is from taro-bi-al-id, it is a ſtroke upon a being; whence tribulation.

TRIBUTE or TOLL; TRETH or TÂL; TELOS; TRIBUTUM. Treth is from tîr-ridd, freeing the land; tâl, toll and telos are from talu, to pay, which ſee; tributum and tribute ſeem to come from tribe and utor, accuſtomed, or tribuo, to beſtow.

TRIDENT or THREE-FORKED SPEAR; TRYFER; TRIAINA; TRIDENS. Tryfer ſignifies three ſpits or ſpears, which ſee; the reſt ſignify three-toothed.

TRIENNIAL; TEIRBLWYDD; TRIETES; TRIENNIS. As to thoſe ſee Three and Years.

TRIPARTITE; TRIFARTH; TRIMERES; TRIPARTITUS. Thoſe come from three and part.

TRIVET; TRIBEDD; TRIPOUS; TRIPUS. Thoſe are from three and feet.

TROOP; TORF; TURBE; TURBA. Thoſe being from the ſame origin as tyr or tor, in the word tyrant, as well as twr a heap and fi or bi living, ſignify an heap or company of people, with a tyrant, prince or lord, at their head; alſo byddin, pitana, aig, agale, lliaws, &c. bear the ſame ſignification.

TROUGH; CAFN; KONGXE; CONCHA. Cafn is from cau-ſewn, ſhut or hollow within; whence the Greek and Latin; trough comes from trwy-cau, ſhut or hollow through.

TRUNK; TRWNC; KORMOS; TRUNCUS. Kormos is from cor or cau-ar-am, the incloſed or ſhut upon about or on all ſides; trwnc is from trwi-n'-cau, thoroughly hollow or ſhut; whence the reſt.

TRUE; CYWIR; ATREKES; VERUS. Cywir is from ac-y-wir, the action of truth, or primarily of man; whence the Greek and Latin; true is from it, it is, and rue inſtead of wir.

TRULY; NEU; NAI; NÆ. Truly is from true-li, true power; neu and the reſt moſt likely come from the Celtic neu, heaven.

TRYAL; PRAWF; PEIRA; TENTATIO. Tentatio is from tynu-ati, to ſtrip to it; tryal is from try-al, upon trying; peira is from p-ai-ar, a thing upon action; prawfi is from p-ar-hai-ef, it is a thing upon action.

TROUBLE; BLINO or TARO; TEIRO; AFFLIGO. Blino is from bi-al-un, force upon one; taro is from ti-ar-w, power or force upon man; whence teiro; trouble is from taro-bi-al, to ſtrike with great force; affligo is from a-bi-al-ag, a force acting upon.

TUMULT; TERFYSG or TWRF; THORYBOS; TUMULTUS. Twrf is a multitude; terfyſg is from twrf, and fyſg, amongſt; whence thorybos; tumultus and tumult are from tu-multus, many in a houſe, place or poſſeſſion. See Stir.

TUN; KERWIN or TINELL; PITHOS or KERAMOS; DOLIUM. Tynell is from t-yn-al, a covering veſſel or incloſure within high or large; tun is from tyn, in tynell; dolium is from t-al-iu, it is a large veſſel; pithos is from p-i-to-ſi, it is a thing of high covering.

TURBANT or TIARA; TALAITH; TIARA; TIARA. Turbant comes from twr-ben-it, it is the head heap; talaith comes from to-al-ith, it is the high covering; tiara is a compound of to-ar, a covering upon; and as ti alſo ſignifies property, power or poſſeſſion, turbant may be an emblem of power or property.

TURN; TWRN; TORNOS; TURNUS. Thoſe are from troi-un, to turn once or one turn.

TURN; TROI; TREPO; VERTO. Troi is from tro, a turning round, which is formed of it-ir-o, it is the round or motion of the firmament fire or the ſun; whence the reſt, though ſomewhat corruptly, the n in turn, p in trepo, and v in verto, being unneceſſary.

TURN WOOD; TYRNIO; TORNEUO; TORNO. Thoſe come from troi-un, a turning one.

TWELFTH; DEUDDEGFED; DODEKATOS; DUODECIMUS. See Ten and Two, whereof thoſe are compoſed, except twelfth, which is made up of two-ail-fifth, a ſecond and two lives.

TWELVE; DEUDDEG; DODEKA; DUODECIM. Twelve and

and the reſt are explained under the laſt word, ſave that the laſt ſyllable therein is five inſtead of fifth.

TWENTY; UGAIN; EIKOSI; VIGINTI. Twenty is from two tens; as deg ſignifies fair weather or a clear ſky, ſo ugain is from ux-en, the upper firmament; eikoſi is from uxa-ſi, the higheſt view or ſight; viginti ſeems to come from ve-gunta, the firſt ſight, that is, the element of light, or the firmament.

TWICE; DWIWAITH or DEUODD; DIS; BIS. Twice is from two-ſi, it is two; bis is from bi-ſi, it is two; dis is from dau-ſi, it is two; deuodd is from dau-idd, it is two; dwiwaith is from dau-aeth, two actions or goings. See the following claſs.

TWO; DAU; DUO; DUO. Dau is from id-au, it is water, both in and above the earth, or air and water; whence the reſt.

TYE or TO LINK; TIDO; DEO; LIGO. Tido is from tid, a link, a compound of t-ad, t ſignifying the firmament, or the drawing property thereof, and ad to add or put to; whence deo and tye; ligo is from il-ag, the action of fire, which is to draw.

TYTHE; DEGWM; DEKATÆ; DECIMÆ. Degwm ſeems to come from deg-cwm, the tenth of the canton or comot; the reſt ſignify tenth.

TYRANT; TEYRN; TYRANOS; TYRANNUS. Teyrn is a compound of ti-wr-en, an ancient poſſeſſor or proprietor; whence the reſt.

V.

VACANT or EMPTY; GWAG; KENOS; VACUUS. Gwag is from cau-o-ag, ſhut up or hollow from action; kenos is from ac-in-o, from being in action; vacant is from ve-a-ac-int, they are things from action; vacuus is from ve-a-ac-iu, it is a thing from action.

VAIN; OFER; ATHEROS; IRRITUS or VANUS. Ofer is from o-fer, from a ſpring, or the current which exhauſts the ſpring; atheros is from aeth-er, the going or running water; irritus is from ir-er-idiu, it is the water; vanus and vain are from ve-en, he is high; and irritus may be from ir-idiu, he is high.

VALE; CWM, GLYN or DIFFRYN; ANGKOS or AULON; VALLIS or VICUS. Cwm is from cy-w-am, men together upon a ſpot, or from cau-w-am, man's incluſure; glyn is from

from eau-li-yn, to ſhut a family in, or from cy-li-yn, a family together within; whence aulon; vicus is from vi-cwm, the cwm way or cwm dwelling; angkos is an incluſure; diffryn is from di-fryn, without a hill or a bottom; vallis and vale are from via-le-is, a way in a low place.

VALIANTLY; CRYFHAUS; IXUROS; VALIDE. Cryfhaus is from cryf, ſtrong; whence ixuros; valide is from vi-al-id, it is high or powerful life; whence valiantly.

VALLEY; GLYNN; AULON; VALLIS. Thoſe are explained under the word Vale, and are of the ſame ſignification.

VAPOUR; TARTH; ATHMA; HALITUS. Vapour is from au-up-o-ir, a water up by the ſun; halitus is from hai-au-al-idiu, it is the water raiſing up; athma is from au-ith-am, it is the water about; tarth is from t-au-ir-ith, it is the water raiſed up by the firmament.

VARIOUS or CHANGEABLE; ANWADEL; AIOLOS; VARIUS. Anwadel is from an-w-del, a reſtleſs man, or a man without any hold; whence aiolos; varius and various are from vi-ar-iu, it is being out of the way.

UDDER or DUG; PWRS or TETH; EUPHOROS or TITTHE; UBER. Teth is from t-au-ith, it is the milk covering; whence titthe; uber is from w-ber, the animal liquid; whence udder; dug is from id-w-gau, it is the animal's veſſel or purſe; pwrs is from p-w-ar-ſi, it is a thing upon an animal; euphoros is from u-phwrs, the purſe.

VEIL; LLEN; LAIPHOS; VELUM. Llen is from llai-en, leſs ſky or light, or from al-en, the one upon; laiphos is from lai-fi, leſs ſight; velum and veil are from vi-al-en, or vi-al, a covering upon the ſight.

VENOM; GWENWIN; IOS or MANGANON; VENENUM. Thoſe ſeem to be derived from the Celtic gwenyn, bees; but ſee Bees, Poiſon, &c.

VERILY, CERTAINLY or INDEED; YNDDILUS or YNDDIAU; ETOI or ALETHOS; CERTE or QUIDEM. As to thoſe, ſee Certain

VERTUE; RHINWEDD or RHINDDA; ARETE; VIRTUS. Arete, virtus, and virtue, are from ear or ver-ti. ſignifying the property of the ſpring, or from ver or er-id, it is the ſpring or truth; rhinwedd is from yr-en-wedd, the countenance of the heaven or horizon, and rhin-dda, a ſerene ſky.

VERY or GREATLY; YNFAWR; MALA or MEGALIOS; VALDE or MAGNIFICE. Very ſeems to come from ver, the ſpring; as to greatly and ynfawr, ſee the word Great; mala is from m-al-au, the great high water or the ſea; megalios is from

from m-auc-al, the great high water or the ſea; valde is from au-al-id, of the ſame ſignification.

VESSEL; CIB; KIBOS; VASCULUM. Cib is from cau-bi, a covering or incloſure for drink; whence kibos; vaſculum is from vi-ſi-cau-al, it is a covering or cheſt for food or drink; whence veſſel.

VEST; GWISG; IMATISMOS; VESTITUS. Gwiſg is from cau-w-îs-cau, a man's covering over the lower; imatiſmos is from am-y-ti-îs-mae, it is about the lower covering; veſtitus is from y-es-ti-to, a covering for the lower ſide or part, whence veſt.

VETCHES; GWIG; BIKIA; VICIA. Gwig is from ag-o-eg, an action of growth without a ſeed; whence the reſt.

VEX or TORMENT; NYXU or CETHRU; NUSSO or KENTEO; PUNGO or VEXO. Nyxu and nyſſo are from ni-cau, to ſhut us up; cethru and kenteo are from cau-ti-ar-w, to ſhut up man; pungo is from p-in-cau, a thing ſhut in.

VIGOUR; EGNI; AKME; VIGOR. Egni is from ig-yn-ni, the fire or force in us; ak-me is from ig-me, my fire or force; vigor is from ve-ig-wr, it is man's fire, heat or force.

VILE; GWAEL; PHAULOS; VILIS. Gwael is from ag-o-al, acting from high; whence the reſt; or phaulos may be from ph-al-o-ſi, it is a thing from being high.

VILLAGE; PENTREF or CWM; KOOME or ANKOS; PAGUS or CONVALLIS. The cwms were the head-quarters of a tribe, fortified with a bank of earth; and pentref ſignifies as much from pen-tir-ef, it is the head of the poſſeſſions; ſee Tribe; cwm ſeems to be a primitive of the ſame meaning with the combs of the bees; vicus or vicum is from vi-cwm, living or dwelling together; village is from vi-le-gi, a place of dwelling together; pagus is from pe-gi-iu, it is a place or part together.

VINE; GWINWYDDEN; OINE; VITIS. Gwinwydden is from gwin-wydd, the wine wood; vine and oine are from gwin; vitis is from vi-it, it is life or food; whence vita, life.

VINEGAR; GWINEGR; OXOS; ACETUM. Gwinegr and vinegar are from wine, and eager or egr; the other words are from oxiſo and aceo, to be eager, which were formed from the exclamation uſually made on taſting any acid liquor.

VIOL; FIOL; PHIALE; PHIALA. Thoſe ſeem to be from phi-le, a drink place.

VIOLENCE; RHYTHR; RHOISOS; IMPETUS. Rhythr is from ir-hi-taro, a high or bold ſtriking; whence rhoiſos; violence

violence is from vi-ol-en-ſi, it is the force of the ſun; impetus is from im-peth-iu, it is a thing of force; and tho' this ſignification of im was unknown to the Latins, it is ſtill preſerved in the Celtic, and in its primary ſenſe is from i-m, the great i, or the motion of the fire.

VIOLENT; BIWIOG; BIAIOS; VIOLENTUS. Violentus and violent are from vi-ol-en-it, it is life from the firmament; biwiog is from biw-og, a great life; whence biaios.

VIRGIN; GWIRYF; KORE; VIRGO. Gwyrif is from ag-wr-ef, ſhe is from or free from man; kore is from ac-wr, from man; virgo is from vir or wr-ag, from man; whence virgin.

VOICE; LLAIS or SWN; LOGOS or PHONE; VOX or SONUS. Swn is from ſi-w-yn, ſound in man or animal; whence ſonus; phone is a living tôn; vox and voice are from vi-exo, a living exo; llais is from al-ſi, a high ſound; logos is from al-og-ſi, an action of high ſound.

UMPIRE; DIDAIWR; DIAITETES; ARBITER. Didaiwr is from dido-wr, the man choſen; whence diaitetes; umpire ſeems to be from w-am-p-r', the man about the matter; arbiter is from ar-peth-wr, the man upon the matter.

UN; AN or YM; AN or EM; Im or IN. Thoſe are all negatives or privatives uſed in compoſition, from u-n, no ſpring or action. See un under the explanation of the particles in the Preface.

UNANIMITY; UNOLIATH; OMONOIA; UNANIMITAS. Thoſe ſignify all one, or all of one mind.

UNCERTAIN; ANILYS; ADELOS; INCERTUS. Anilys is from the privative an and dilys, without being certain or ſure; whence adelos; incertus and uncertain are from in and certain, which ſee.

UNCKLE; EWYTHR; THEIOS; AVUNCULUS. Ewythr is from y-wr-ti, the man of the houſe or family; theios is from tu-w-ſi, he is a man of the houſe; avunculus and unckle are from y-ve-yn-ix-lu, he is of your family.

UNDER; TAN; UPO; SUB. Tan is from t-in, within t, or the horizon; under from un-tir, within the poſſeſſions; upo from up-o, from up; and ſub is from îs-ub, below up.

UNEQUAL; ANWASTADOL; AESULOS; INIQUUS. Thoſe are from the ſeveral privatives and negatives, and the expreſſions for equal, which ſee.

UNION; UNDOD; ENOSIS; UNIO. All thoſe words are formed out of the number one, without any addition, ſave dod in undod, which tho' commonly taken for a termination, is from id, it is.

UNITE;

UNITE; UNO; ENOO; UNIO. Thoſe words come from un, or en, one.

UNITY; UNDOD; ENOSIS; UNITAS. Thoſe words are the ſame as Union.

UNKIND or UNGENTLE; ANFWYN; APENES; IMMITIS. Thoſe are from the ſeveral privatives, and fwyn from mwyn, by inflection, ſignifying kind. See Kind, Gentle, &c.

UNLEARNED; ANYSGEDIG; ADOXOS; INDOCTUS. Thoſe are from the ſeveral privatives, and dyſg, learning, which ſee.

UNLESS; ONI; EIME; NI or NISI. Oni is from o-ni, if not, which ſee, whence the reſt, except unleſs, which is from the privative un and leſs, which alſo ſee.

UNTIL; HYD; EOS; USQUE. Hyd ſignifies length, and it is a compound of hi-i-id, it is the high i; eos is from i-o-ſi, it is the high o, or the ſun; until is from unt-il, unto the ſun; uſque is from o-ſi-ux, it is the upper o, or the ſun.

VOCAL; LLAFAR; LAMUROS; VOCALIS. Vocalis and vocal are from vox, voice, which ſee; llafar and lamuros are from the Celtic lleſ-mawr, or fawr, a great voice.

VOICE; SWN; PHONE; VOX. Vox and voice are from vi-exo, a living echo or ſound; ſwn is from ſi-w-in, a man ſounding; whence phone with a phe for fe, inſtead of ſi, which ſignifies it is.

VOID, VACANT or EMPTY; COEG or GWAG; KENOS; VACUUS or INANIS. Void is from vi-o-id, it is from ſight; coeg and gwag are from cau-o-ag, ſhut out from action; or from cau-ag, a hollow action; whence kenos, vacuus and vacant; empty is from the privative imp-id, it is a privative an, that is, nothing; inanis is without exiſtence, from in-an-ſi, it is without exiſtence or being in.

VOMIT or BELCH; XWDU; EREUGO; ERUCTO. Vomit is from ve-o-mi, the thing from me; belch is from be-al-ox, the riſing filthy thing; xwdu is from ox-w-id, it is man's filth; whence the reſt, having wr, inſtead of w, for man.

UP; UB; UPER; SUPER. U is compoſed of two i's without a dot, having a c, ſignifying action at bottom, but open at top, ſo as to extend beyond the dot of i, ſignifying the ſun, that is, without a ſtop, or infinitely, ſo as to expreſs inviſible qualities or beings; b is an i without the dot, or any ſtop upwards, having the action at bottom; hence theſe two etters expreſs up, as o-b, do down; but this appears fuller in he preface.

UPBRAID; DANOD; ONEIDISO; EXPROBRO. Danod is from dan-nôd, under a mark or notice; whence oneidiſo; exprobo is from ex and probro, to prove; upbraid is from upproved. See Proof or Prove.

UPON; AR; ARI or UPER; SUPER. Upon is from up and on; uper and ſuper are from up-âr, above the earth; ar and ari ſignify the earth upon which we ſtand.

UPROAR or STIR (TO MAKE AN); TYRFAU; THORIBEO; TUMULTUOR. Tyrfau is from twrf, a ſound; whence ſtir and thorubeo; uproar is from up and roar; tumultuor is explained under the word Tumult.

UPWARDS; YFYNU; ANO; SURSUM. Upwards is from ub-âr-id, it is above the earth; yfynu is from y-ſan-u, the higheſt place or part; ano is from in-u, ſignifying in the ſpring or upwards; ſurſum is from is-ar-îs-am, it is above or upon the lower part.

URINE; DWRDYN; OURON; URINA. Thoſe words are compounded of dwr-dyn or un, man's water, dyn being a compound of id-un, it is one; but wr is the moſt ancient Celtic word for man.

USE or ACCUSTOM; ARFERU or CYFARWYDDHAU; XRAOMAI; UTOR. Uſe is from y-ſi, the thing that is; cuſtom is from ac-y-ſid-am, the action that is about or of the world; arferu is from ar-fe-r', the thing that is upon; cyfarwyddhau is from cyf-ar-wydd-hai, acting upon a thing preſent together; whence xraomai; utor is from y-it-ar, the thing that is uppon.

UTILITY; LLES; LUSITELEIA or OPHELOS; UTILITAS. Utilitas and utility are from y-tili-ti, the family poſſeſſion; lles comes from li-es, the family eaſement; ophelos is from o inſtead of y, phi inſtead of bi, and li, the food of the family or multitude; luſiteleia is from the Celtic leſu-tilu, to profit a family.

W.

WALL; MÛR, PARAD or CAER; TEIXOS or MOIROS; MURUS or PARIES. Mûr is from am-r', the incloſure; whence moiros and murus; parad is from p-ar-id, it is a part upon; whence paries; caer is from cau-r', the ſhut upon or incloſure; teixos is from tu-xau, a houſe incloſure; wall is from the Celtic gwal, compoſed of cau-w-al, an incloſure upon man or animal.

WANDER; ALLTUO or NEILLTUO; ALAINO; VAGOR

or ERRO. Vagor is from vi-ag-or, acting out of the way; erro is from âr-o, out of the land; wander is from w-on-tîr, a man out of our land; alltuo is from ail-tu, another ſide, ſo is nailltuo from naill-tu, and alaino ail-in, of the ſame ſignification.

WANT; XWENYXU; XATEO; EGEO. Xwenyx is from xwant, want, compoſed of aux-yntho, an edge or deſire in him; whence the other words.

WANTING (TO BE); PALLU; LEIPO; LINQUO or DESUM. Pallu is from ap-allu, from power; leipo is from lai-pe, leſs thing; wanting is from want; linquo is from lai-in-ac, leſs in action; deſum is from di-ſwm, without or privative of a ſum or ſubſtance.

WANT; XWANT; POTHOS or XETOS; DESIDERIUM or PENURIA. As to want, xwant and xetos, ſee Need and Want; penuria is from pe-ni-yr, the thing without being; deſiderium is from di-ſidd-yr, the thing that is not, or a privative; pothos is from peth-o-ſi, a thing that is from.

WARM; CLAIAR; XLIAROS; TEPIDUS. Claiar is from ac-il-ar, the action of fire or heat upon; whence xliaros tepidus ſeems to be corrupted, but tepor is from id-ap-ir, it is from the fire or heat; warm is from o-ir-am, the high o, or the ſun about.

WARM; CLAIARU, CYNHESU or TWYMNO; THYMIAO, XLIAINOMAI or KANGXAINO; EXCANDESCO, TEPESCO or CALEFACIO. Twimno is from to-am, a covering upon or about; whence thymiao; cynheſu is from cy-nes, nearer together; whence kangxaino; calefacio is from claiar and facio; tepeſco is from tepor; excandeſco is from ex and cynheſu.

WARM (TO BE); CLAIAR YMAE; XLIAROS EIMI; TEPEO. See the two laſt claſſes.

WARP or THREAD IN THE LOOM; YSTOF; ISTOS; STAMEN. Iſtof is from îs-to-ef, it covers the lower; whence iſtos, alſo ſtamen, with the addition of am, about; warp is from the Celtic we or gwe, and ar-pe, upon a thing.

WASH; GOLXI; LOUO or KLUSO; LAVO. Waſh is from wa for au, water, and iſh, the ſound made in waſhing; golxi is from golx or gwlyx, wet, which are compounded of ag-au-il-ux, the action of water and fire; whence kluſo; louo and lavo are from al-au-o, from the high water or rain; wetting is from au-it, it is the water.

WASP; CACWN; SPHEX; SPHECA. Waſp ſignifies an animal with a ſting; ſphex and ſpheca are from ſi-pig-it, it

is a prick or a point; cacwn is from cac-ac-w-in, the ſhitten ſtinger.

WASTE; OFERU; RAIO; PROFLIGO. Oferu is from o-fer, from a ſpring; raio is from or-au, from the ſpring water; waſte is from wa for au-ĩs-id, it is lowering the ſpring water; profligo is from pro-flo-auc, the water flowing from.

WATCHFUL; EFFRO; PHROURA; VIGIL. Effro is from e-fi-fro, the ſeeing the neighbourhood; whence phroura; vigil is from vi-ag-il, to ſee after ſun-ſet or dark; watchful is from w-at-ſi-ful, man at full ſight.

WATCH; GWILIO; LUXNISO; VIGILO. As to watch and vigilo, ſee the laſt claſs of words; gwilio is from ag-o-il, acting out of the light; luxniſo is from lewix-nos, the light of the night.

WATER; DIFRHAU; DEUO or BREXO; RIGO. See the next word; rigo is from er-ag-iu, it is the action of water; brexo is from ber-ac-iu, it is the action of ſpring water; dyfrhau is from dyfr-hai, the action of water.

WATER; DWR; YDOR; AQUA. e, as the half of o, ſignifies the element of water, to which the ſounding letter r, ſignifying the, being added, it makes er, the water, to which the letter b, ſignifying life, motion, &c. being prefixed, it makes ber, ſpring water, whence the Latin ver, a ſpring; au alſo in compoſition ſignifies water, liquid, &c. though in its primitive ſenſe it means only a ſpring; dwr is from id-au-er, it is ſpring water; ydor is from the Celtic y-dwr, the water; c being added to au, to ſignify action or motion, makes auc, ſpring water, whence aqua; water is from au and dur.

WAVE; TON; DUME; UNDA. Wave is a compound of wa for au-ve for fi, living water; ton or don, in every caſe but the nominative, is from tôn, ſound; whence dune; alſo unda by tranſpoſition.

WAX; CWYR; KEROS; CERA. Thoſe come from ac-w-ir, an ointment from the animal.

WAX; CWYRO; KEROO; CERO. See the laſt claſs.

WAY; FORDD; POREIA; VIA. Fordd is from fi-or-id, it is ſeeing from, or fe-ar-id, it is the part upon; whence poreia; via is from vi-a, ſeeing from or ſeeing the country; whence way; the Celtic term is ſtill preſerved in the Engliſh word ford and forth, a way through a water.

WEAK; EGWAN; XAUNOS; DEBILIS. Weak ſeems to have been formed by a tranſpoſition of the letters in egwan; debilis

debilis is from the privative di, without, and bilis, the bile or choler, which is a compound of bi-li, powerful life; gwan is from ag-w-en, the action of an old man.

WEALTH; GOLUD; OLBOS or PLOUTOS; OPES or DIVITIÆ. Wealth is from we for vi-al-ith, it is all life; olbos is from ol-bi-ſi, it is all life; ploutos is from p-ol-tu, part of all poſſeſſions; divitiæ is from id-vi-ti, it is life or worldly poſſeſſion; golud is from gy-ol-id, it is gathering all together; opes is from o-p-ſi inſtead of li, the things together.

WEARY, SLACKEN or GROW LAZY; LLAESU or LLESGI; ENOXLEO; LASSO. Weary is from the Celtic word warhan, to lower; llaeſu is from llaes, ſlack, which is from al-îs, high lower; whence the other words.

WEEPING or WAILING; WYLOFEDD or GWAEDD; GOOS or OLOLUGMOS; LUCTUS. See Mourn, &c. and obſerve that wylo and gwaedd, the primitives here, are from w-o-il, a man from the light, and ag-w-o, a man's action of woe or oh.

WEDGE or COIN; CYN; KONOS; CUNEUS. Probably this word was framed from a woman's, which was the firſt coin, and is a compound of cau-yn, to ſhut in.

WEEK; WYTHNOS; EBDOMAS; HEBDOMAS. Wythnos is from wyth-nôs, eight nights; week is from wyth-ac, eight actions, or earth's round or courſe; the other words ſignify ſeven days; here the Celtic and Engliſh agree, but they both diſagree with the Greek and Latin, the former having begun to reckon at the creation, and the latter having loſt the original way of reckoning.

WELL or SOUND; IAX; UGIES; VIVUS or SANUS. Sound is from ſi-untho, a ſound in him; well is from w-al, the man is up; ſanus is from ſi-en, he is up; vivus is from bi or ſi-iu, he is living; iax is from i-ux, the up; whence ugies.

WELL or WELL DONE; WI; EUGE; EUGE. See the laſt claſs; wi is from w-i, an high man; euge is from eu-ag, an high action.

WEST; GORLLEWIN; DUSIS; OCCASUS. Weſt is from o-es-it, it is the ſun ſetting; gorllewin is from gor-lle-o-en, above the place of the ſun, or from gor-lle-ion, beyond the place of the Ionians; occaſus is from the ſun's going down, or from og-ge-îs-iu, it is lower than the nation of Magog; duſis is from id-o-is, it is the ſun's lowering or going down.

WHAT; PA UN; POION; QUID. Quid and what are from the Celtic ix-id, it is yours, the Romans having changed the guttural ch or x into q, and the Engliſh into wh, in which

they

they ſtill perfectly retain the primitive ſound of ch or x, pa-un ſignifies which one; whence poion.

WHEAT; GWENITH or PYRUD; PUROS; TRITICUM. Gwenith is from gwyn-yd, white corn; pyrud is from pyr-ud, pure corn; whence puros; triticum is from tori or tero, to break or grind.

WHO or WHAT; PWY, PA, PA UN; POIOS, POIA, POION; QUIS, QUE, QUID. Pwy is from p-w-y, the particular man; pa, the particular matter; pa-un, the particular one; whence the Greek; as to the reſt ſee Who or Which and What.

WHEEL; RHÔD or TROELL; TROXOS or TORNOS, TURNUS or ROTA. Wheel is from wh, inſtead of ch, both being of one ſound, with an a prefixed, making ax, ach or ac, ſignifying action and eel, the ſun, i. e. the action of the ſun; rhôd is from r'-o-id, it is the ſun; ſo is troell of troi-ell, the turning ſun; whence all the reſt.

WHELP; CENAU; KUNIDION; CATULUS. Whelp ſeems to come from wh, inſtead of ax, ſignifying from or an offspring, and yelp; cenau is the ſame as ci-an, a little dog, which is a diminutive of ci, a dog, as is catulus of canis, and kunidion of kuan-idiu, he is a little dog; or whelp may be derived from whi for chi-il-ap, the offspring of a dog.

WHEN; PAN; OTAN; QUUM. Pan is a compound of pa-yn, the part of in or exiſtence; quum, when, and otan, are of the ſame ſignification, from ax-in.

WHERE; PLE or PA; POU; UBI. Ple is compoſed of pa-le, what or the particular place; pa, pou, and ubi, come from the ſame original; where is a compound of what-âr, what earth.

WHET; HOGI; AKONAO; ACUO. Hogi is from hai-aux, acting the edge; whence the Greek and Latin terms; whet is from aux-it, it is the edge, the wh and ch or x being of one ſound.

WHETHER; AI; EME or EITE; AN or UTRUM. Ai is from a-i, earth or action; an is from a-ni, earth or not; eite is from ai-it, it is ai, that is, earth or action; eme is from ai-am, earth or action; utrum is from ai-tîr-am, action, or the part poſſeſſed; whether is from xwith-âr, earth or breath.

WHIRLWIND; CYRWINT or TROWINT; TROXOS or KORUFE; VERTEX or TURBEN. Whirlwind is from whirl, to turn and wind; cyrxwint is a violent wind; trowint is a turning wind; whence the Greek and Latin.

WHITE; GWIN; XIONEOS; NIVEUS. The only deri-

vation

vation of the Greek and Latin words is from xion and nix, ſnow; but as xion comes from xeo, fundo, to pour out, which has no relation to the idea of whiteneſs, ſome better etymology ſhould be given; this word then ſeems to me to be a compound of xeo, to pour out, and neos, the ſky or firmament; niveus as well as nix come from neos; gwin ſeems to be from ag-o-en, the action of the firmament; white is from gwi in gwin, and it, it is.

WHITEN; CANNU; KAIO; CANDEO. Theſe ſeem to be compoſed of ag-en, ſignifying the action of the firmament or fire.

WHITING; GWNIAD; KOBIOS; GOBIUS. Whiting and gwniad are from white; kobios and gobius are from cy-bi-au-ſi, it is the chief water food.

WHO or WHICH; PWI or PA; POIOS, POIA; QUIS, QUÆ. Who and which, and quis and quæ, are from the Celtic y-xwi, is it you? the other words are from p-w, what, or the particular man, or p-a, what, or the particular thing.

WHOLE or INTIRE; OLLAWL; OLOKLEROS; INTEGER. Integer is from in-ti-ag-er, in earth and water; intire is from in-tîr, in the land; whole is from ollawll, which ſignifies all property, as olokleros does all lots or fortunes, which ſee in the proper places.

WHORE; PYTAN; PORNE; MERETRIX. Pytan is from py-tan, a filthy or dirty under, or from pe-tan, an under thing; porne ſeems to be from p-arni, the thing upon her; or from phy-arni, the phye upon her; whore is from who-ar, all upon her, who, as in whole, here ſignifying all; meretrix is from merx-trix, an unfortunate woman.

WIDE; RHWTH; EYRUS; LATUS. Rhwth is from yr-with, the wind; eyrus is from eyros, the eaſt wind; wide as well as wind come from the Celtic wyth; latus is from le-idiu, it is place or the ſurface of the ground; but rhwth, &c. are more probably from r'-o-ith, it is the o, or breadth.

WIFE or WOMAN; GWRAIG or MERX; OAR or GUNE, GUNAIKOS; MULIER or UXOR. Woman is from w-o-man, an animal from man; wife is from w-y-ſi, my animal; gwraig is from gwr-ag, from man; merx is from mi-ur-ax, my offspring; oar is from wr, man; gune is from ag-un, from one; uxor is from ax-ur, from man; mulier is from ma-il-wr, the great race of man.

WILL; EWLLYSIO; ETHELO; VOLO. Ewllyſio is from ewyllys, the will, which is compoſed of y-w-al-ſi, the main upon ſeeing or thinking; volo is from vi-al-w, man upon

ſeeing;

ſeeing; whence will; ethelo is from id-al, man upon ſeeing or thinking.

WIND; GWYNT; ANETES; VENTUS. Gwynt is a compound of ag-wy-hynt, the puffing action of the air; whence the other words were formed, though very little of the original ſound now remains; ſo fond were the Greeks and Romans of ſoft, ſmooth, and ſweet ſonnds, that they relinquiſhed the ſignificancy of their vocables for the ſake of it, but the Celtes and Hebrew nations abhorred it.

WINDING or TURN; TRO; STROPHE; VERSURA. TRO is from t-ir-o, it is the firmament o, or the ſun; whence turn and ſtrophe; as to winding ſee the next claſs of words; and as to verſura, ſee the word Turn.

WIND UP THREAD, &c. DIRWIN; EIRÒO; GLOMERO. Dirwin is from id-ir-o-n, it is the high o, en, the firmament o, or the ſun; eiròo is from ir-o-iu, it is the high o, or the ſun; glomero is from ag-al-o-mawr, the action of the great high o, or the ſun; wind is from o-en-id, it is the firmament o, or the ſun.

WINDOW; FENESTR; PHOS; FENESTRA. Feneſtr is from ſi-en-es-tîr, the ſight or light of the ſky in the lower poſſeſſions or houſes; phos or phoſter is from phi-o-îs-ter, and feneſtra is from ſi-en-eſ-ter, of the ſame ſignification; window is from o-en-idiu, it is the light, or the o-en.

WINE; GWÎN; GONIOS; VINUM. Gwin is from ag-o-en, from the ſun; or firmament o; whence the reſt. It is obſervable here, as in all other inſtances of bleſſings, that they are ſaid to come from the ſun, fire, firmament or heaven.

WING; ASGELL; MASXALE; ALA. Aſgell is from as-ag-al, lower acting or going high or up; whence the Greek and Latin words; wing is from w-en-ag, an animal acting or going high to the ſky.

WINTER; GAUAF; XEIMA; HYEMS. Gauaf is from cau-haf, to ſhut up ſummer; xeima is from xei-ma, ſhutting in, whence hyems; winter is from wind-er, wind and water.

WIPE or CLEANSE; SYXU; SMEXO; TERGO or SICCO. Tergo is from it-ir-ag, it is the action of fire; cleanſe is explained under the word Cleanſe; wipe is from o-i-pe, a thing from the high o, or the ſun; ſyxu is from ſi-ux-o, it is the upper o, or the ſun; ſmexo is from ſi-m-ux-o, it is the great high o, or the ſun.

WISDOM; SYNWIR; SOPHROSUNE; SAPIENTIA. Synwir is from ſi-in-wir, to ſee in truth; whence ſophroſune; ſa-

pientia

pientia is from ſi-pe-ens, to ſee a thing in its exiſtence; wiſdom is from w-ſi-dom, a man's ſeeing power.

WISH or DESIRE GREATLY; XWENYXU; EUXOMAI or GLIXOMAI; OPTO or GLISCO. Xwenyxu and euxomai are from xwant, want, which ſee; glixomai and gliſco are from ag-al-xwa, an action from want; opto is from o-p-do, oh the thing give; wiſh is from o!-iſh, it is the o or oh; as to deſire ſee the word Deſire. See the preface.

WITH; CY or CYD; XUN or SUN; CUM or COM. Cy is from ac-i, the firſt action or motion; cyd is from cy-id, it is the firſt or chief; the others are from cy-am, together, about, or upon the ſame ſpot; but with may be from within; which ſee.

WITHIN; YN or YNTHO; ENTOS; INFRA or INTUS. Within, yntho, entos, and intus, are from in-ti, in the houſe; infra is from in-fro, in the country; as to yn ſee In.

WITHOUT; HEB; ANEU; SINE. Sine is from ſi-ni it is not; without is from wyth-out, the breadth out, or from with and out; aneu is from an-iu, it is not; heb is formed of hai- b, from action.

WOE; GWAE; ONAI; VÆ. Gwae is from ag-o-ai, the action of oh; whence the reſt were imperfectly formed.

WOLF; BLAIDD; LUKOS; LUPUS. Blaidd is from bi-ladd, the animal killer; lupus is from lukos, by changing the k into p; lukos is from la-kos, the ſheep killer; wolf is from w-la-ef, it is the animal killer.

WOMAN or WIFE; MERX or GWRAIG; GYNE or GUNAIKOS; MULIER or UXOR. As to mulier ſee Maid; uxor is from ax-wr, from man; gyne is from ag-un, from one or an offspring; wife is from w-fe, my animal; woman is from w-o-man, an animal from man; gwraig is from gwr-ag, from man; merx is from mi-wr-ax, my offspring.

WOOD; COED; KALON; LIGNUM. Coed is from ac-o-id, the action or growth of the ſun, or an high growth; whence wood; kalon is from ag-al-en, and ſo is lignum, ſignifying an high growth.

WOODCOCK; YSGYFFYLOG; SKOLOPAX; GALLINAGO. Woodcock is from wood and cock; gallinago is from gallina, a hen, and coed, wood; yſgyfylog is from ys-gilf-og, the great bill one; whence ſkolopax.

WOOL; GWLAN; LENOS; LANA. Gwlan is from ag-w-lân, the growth upon the clean animal; whence the reſt.

WORD; GAIR; REMA; VERBUM. Gair is from ag-w-uer, the ſpring or truth from man; or from ag-wr, the action of man; whence gwir, truth; verbum is from ver-bi-um,

my living ſpring; or from ur-bi-iu, it is man's life; whence rema, by tranſpoſition; word is from w-er-id, it is the ſpring; or from wr-id, it is man.

WORLD or ORB; BYD or FURFAFEN; SPHAIRA or OIKOUMENE; ORBIS. Byd is from bi-id, it is life; orbis and orb are from yr-bi, the life; world is from wor, for or, in orbis, and le-id, it is the place; furfafen and ſphaira are from fi-ir-fa-fan, the great high place of life; oikoumene is from oikos-ma-en, the high great houſe.

WORK; GWAITH; ERGASIA; OPERATIO. Work is a compound of w-ar-ag, a man upon action; gwaith is from ag-w-ith, it is man's action; ergaſia is from ur, or er, and guaith, the work; operatio is from w-p-ar, a man upon a thing.

WORTHY; ADDAS; AXIOS; DIGNUS. Addas is from a-dda-as, a leſſer good; ſee Apt; worthy is from wr-dda-y, the good man; axios is from ac-ux-w, an high action of man; dignus is from id-ag-en-w, it is an high action of man.

WOUND; GWELI; OULE; VULNUS. Wound is from w-yntho, within or into man; gweli is from ag-w-al, an action or cut in or upon a man; oule is from w-al, upon a man; vulnus is from ve-al-in, it is into or upon.

WRAP or ENFOLD; YMBLYGU; EMPLEKO; IMPLICO. Thoſe come from the Celtic word plyg, a fold, with the ſeveral particles prefixed, except wrap, which is from the word warp, ſignifying to bend, as the warping or bending of boards by the ſun. See Wrap, Fold, &c.

WRATH, HEAT or ANGER; IREDD, GWYTH or TWYM; ORGE or THYMOS; IRA or TEPOR. Iredd is from ir-idd, it is the fire; orge is from ir-ag, from the fire; ira is from ir; anger is from ang-ir, a great heat or fire; wrath is from o-ir-ith, it is from the fire; gwyth is from ig-o-yth, it is from the fire or heat; as to the reſt ſee Warm, Heat, &c.

WREATH or TORQUES; TORX; STREPTOS; TORQUIS. Torx is from to-ar-ux, a covering upon the upper coat or covering; whence torques; ſtreptos is from ſto-ar-p-to-îs, of the ſame ſignification; wreath is from wra in wrap, and ith, it is.

WRESTLE; AMAELYD; SUMPALAIO; COLLUCTOR. Amaelyd is from am-al-id, it is for being upon or upper; ſympalaio is from ſym-p-al-iu, it is for being upper; colluctor is from ac-al-ux-it-wr, it is a man for being uppermoſt; wreſtle is from wr-îs-it-al, it is the man for being upper, or upper upon the lower.

WRINKLE; CRYXU or RHYXU; RUTIDÓO; RUGO. See the following claſs of words.

WRINKLE; RHYX; RHIKNOS; RUGOSUS, from cau-ar-ux, to ſhut or cloſe upon the upper part; [illegible] is from ar-in-cau-al, to cloſe or ſhut upon the higheſt part; whence the reſt.

WRITING; SCRIFEN; GRAPHE; SCRIPTURA. Scrifen is from ys-crafu-yn, the ſcraping in or upon; graphe is from crafu, to ſcrape; writing is from ar-it-in-ag, it is acting a thing; ſcriptura is from ſcript-ar, a ſcraping upon.

WRY or CROOKED; GWYR or CAM; GYROS or KAMPULOS; CURVUS. Cam is from cau-am, to ſhut about; kampulos is from cam-pe-al, to ſhut upon a thing; gwyr is from cau-yr, the bent or ſhut; whence gyros and curvus; or from ag-o-ir, acting from high; wry is from o-ir-y, the from, high. See Crooked.

Y.

YARD OF A MAN; CAL; KAULOS; CAULIS. Yard comes from the Celtic yr-hyd, the length; cal, &c. come from ag-al, acting high, that is, a power of being erected and lengthened.

YARD or AREA; LLAN; ALOA; AREA. Yard is of the ſame origin as above; area comes from ar, upon; llan and aloa are from a-un-lle, ſignifying a or one place; or perhaps may come from lle-yn, an incloſed place.

YARD FOR SHEEP; CORLAN; AULE; CAULA. Thoſe come from the above with the addition of cor, to ſignify incloſed, from cau-ar, a ſhut upon.

YEA; IA; ALLATE or EIA; IMO. Yea and Eia are from y-a, the earth; imo is from y-am, the about or the world; allate is from al-a-it, it is upon the earth; all expreſſions of affirming the exiſtence of things from what is ſeen about.

YEAR; OED or BLWYDD; ETOS; ÆTAS or ANNUS. All thoſe, excepting blwydd and year, are explained under the word Age; blwydd is from bi-al-oed, the preſent life or age; year is from y-ar, the upon.

YELLOW; MELYN; MELINOS; MELINUS. This term is borrowed from the colour of honey, which in the Celtic is mêl, with the addition of yn, in, or upon; yellow is from y-ell-ow, for iw, it is the honey. See Honey.

YESTERDAY; DDOE or DOE; XTHES; HERI. Doe is from di-o, the day from; xthes is from ac-thi, the day from; heri is from hai-or, the gone from; yeſterday is from yeſt-heri, it is yeſterday.

YET;

my living ETTO; ETI; ADHUC. Etto, eti, and yet, are compounds of and, to or at; adhuc comes from the Celtic word atox, to thee. See the ſeveral privatives; this is their common ſignification, but their original ſenſe appears under the word Still.

YOKE; IAU; ZEUGOS; JUGUM. Yoke is from y-w-ac, the animal or cattle action; jau is from i-w-ai, the cattle action; zeugos is from ſi-w-ag, it is the animal or cattle action; jugum is from i-w-ag-iu, it is the animal or cattle action.

YOUTH; IV'ENGCTID; NEOTES; JUVENTUS. Neotes is from newydd, new; ivengtid is from ivanc, young, which is from i-ve-yn-ac, he is acted or come in; whence juventus; youth is from i-w-ith, it is a man.

THE

HISTORICAL LEXICON.

A.

ABARIS or Apris, an Egyptian king, ſeems to come from ab, for ap, and Rhys, the ſon of Rhys, or a prince; he might have been a deſcendant of Rheſus, Thracian prince, who aſſiſted the Trojans at Troy when beſieged by the Greeks.

ABIDUS, a city of Phrygia Minor, comes from ab-ida-iu, is from Ida, the inhabitants being from thence. Here Alexander and Xerxes's armies paſſed the Helleſpont.

ABRAM the patriarch is from ab-aram, his dwelling being at Haram, or âr-ham the land of Ham; or from ab-ar-ham, from the great Terah his father, for terra and ar-am both ſignify land about, or a place poſſeſſed; but after he had quitted Haram he was called ab-ar-ham, from the land of Ham.

ACAIA, lying weſt on the Ionian ſea, and eaſt on Sicyon, is from a-caua, the fields. Here is a ſea-port called Olenus, from Olenus the ſon of Jupiter its founder, whoſe name from o-li-en-iu ſignifies it is from a divine race or family.

ACALIDE, wife of Tros, prince of Troy, is from uxa-li-ida, the upper family of Ida.

ACHILLES, a Grecian prince at the ſiege of Troy, is from ac-hil-li-es, from the race of the lower family or nation, he being a deſcendant of the lower houſe of Ion, and the Phrygian being the upper houſe of Ion or Japhet.

ACUITAIN, or AQUITAIN, is ſaid to come from aqua water, and tania a country; but tania doth not mean a country, and this term ſignifies a country under, or at the water-ſide, from the Celtic auc-tan, as tan y mynith is at the foot of the mountain.

ADAM, the firſt man, is from had-am, or ad-am, the ſeed

of the world; his female companion was called Eve, or E-ve, him, becauſe ſhe was taken out of him; their firſt-born, whom Eve ſaid ſhe had gotten from the Lord, was called Cain, is from ac-en, from the heaven; Abel from ab-el, from or the ſon of the light; that is, the ſame as Apollo, or the ſon of the ſun. The next name mentioned in Geneſis is the land of Nod, to which Cain retreated after God had ſet his mark upon him; now Nôd in Celtic or ancient Britiſh ſignifies a mark. The next is Eden, which from id-en, ſignifies it is the heaven. Then follows the deſcendants of Cain, viz. Enoch, from en-uch, the upper firmament or heaven; Irad from ir-ad, the firmament, or at the fire; Mehujael is from me-hu-lael, the great high light, or the ſun; Methuſael is from me-tu-iſa-el, the great poſſeſſion below the light or firmament; Lamech, from al-am-ac, from the high covering, or the ſky; or from le-ma-ux, the great high place; he had two wives, Adah, from had-ah, the ſeed of the earth, or the good ſeed; and Zillah, from iſ-il-ah, the lower race of the earth. Adah bare Jabal, from i-ab-al, the high ſun, or from the high light; he was the father of the dwellers in tents; Jubal his brother, and a muſician, is the ſame as Apollo, and compoſed of i-ub-al, the high light, or the ſun. Zillah's ſon Tubal is from ti-ub-al, below the firmament, or from tu-ab-al, from the high houſe. His ſiſter Naamah is from ni-am-ah, our earthly mother. Adam had another ſon called Seth, or ſi-id, or, ith, it is a ſeed; God having appointed him as another ſeed inſtead of Abel; his ſon Enos was ſo called from enw-ſi, he is a name; for then men began to call on the name of the Lord. His ſon Cainan ſeems to be from ac-en-un, one from heaven, or from or the ſon of Enos. His ſon Mahalaleel is from ma-hal-al-eel, the race of the high great light, or the ſun. His ſon Jared is from ir-ad, the firmament fire, or at the fire. His ſon Enoch is from en-uch, the upper firmament or heaven. Theſe are all the names mentioned by Moſes previous to the birth of Noah and the deluge.

ÆGINA, an iſland in the Saronic gulph, is from auc-in-a, water within the land.

ÆOLIS, or Ionia, a part of Aſia Minor lying on the Ægean ſea, is from io-lu, the family of Io or Japhet.

AFRICA, one of the four continents, is either from a-fri-ig, a hot country, or from a-fri-auc, or aqua, a country on the water, auc being a Celtic term for water.

ÆNEAS, ſon of Anchiſes, is from y-w-en-ſi, he is an ancient man.

AGAMEMNON,

AGAMEMNON, a Grecian prince, who commanded the Greeks at the ſiege of Troy as generaliſſimo, is from ag-am-ma-ion, acting over the great Ionians.

ALBANIA, or Scotland, is from al-ben, the high or hilly end.

ALECTRYON, whom Mars truſted to watch the door whilſt he lay with Venus, ſignifies a cock; which ſee under the word Cock.

ALEXANDER, is from a-lu-uxa-yn-tir, the upper family in the land, which was Phrygia, as Ionia was called the lower country. There have been many famous perſonages of this name, but the chiefeſt was Alexander the Great king of Macedon, who was probably deſcended from the houſe of Phrygia or Troy; perhaps from Paris of Troy, who was alſo called Alexander. There were ſeveral cities of this name, as in Phrygia Minor, at the foot of the mountains Amanus, on the Mediterranean ſea, &c. which may be derived either from the name Alexander, or from al-auc-in-tre, a town upon the high water or the ſea.

ALLOBROGES, ſignifies the hilly Briges; they were the people of Savoy and Dauphiny.

ALPES, means hilly parts, and the hills dividing Italy from France are ſo called.

ALYXOTHOE, king Priam's firſt queen, is from a-ly-uxa-oeth; ſhe was from higheſt or upper family.

AMALTHEA and MELISA, the daughters of Meliſſus king of Crete, ſaid to have nurſed Jupiter with milk and honey, are from a-ma-laetha, the milk mother, and melis honey, or ſweet.

AMULIUS, king of the Latins, is from a-mau-li-ui, he is the great family.

ANACUS, firſt king of Phrygia, is from ena-ci, the moſt ancient chief.

ANAS, a river of Spain, is from an-as the lower.

ANCHISES, a Trojan prince, is from en-ci-ſi, he is an ancient chief.

ANDROS, an iſland in the Ægean ſea, is from in-dwr-es, in the lower water.

ANCUS MARTIUS, fourth king of Rome, is from en-ci-iu, he is an ancient chief, and martius martial.

ANAXAGORAS, a noble philoſopher, is from en-uxa-gwr, a high ancient or divine man.

ANTIOCH, a city at the foot of mount Taurus, in the upper part of Syria, is from yn-tu-ux, in the upper poſſeſſions.

ANTENOR, a Trojan prince, is from an-ti-en-wr, an ancient or divine man from an ancient houſe. About his time perhaps began the fabulous deſcents from the gods, who are ſaid to have been intimate with the mothers.

ANGEL, ſaid to be derived from the Greek verb angello, to carry meſſages; but whence angello does not appear, its component particles not being to be met with in the Greek in any ſuch ſenſe; but as the Hebrew ma-il-ux, is an angel, or a great high light, it is more probable that angellos is from the Celtic ang or eng-il, a great light or an angel, thereby expreſſing the only viſible appearances of ſuch ſpiritual beings.

ANTIPHUS, ſon of Priam and Hecuba, is from an-ti-ap-iu, he is from the ancient houſe.

APAMENE, in Syria, ſurrounded by the river Orontes, is from a-p-au-am, the part with the water about.

APOLLO, is from ap-haul, the ſon of the ſun.

APULI, in Italy, is from ap-io-li, the deſcendants of Io, or from the Ionian family.

ARARAT, is from ar-âr-at, returned upon earth; it means no particular place, though Pezron thought it ſignified Armenia, but of this more elſewhere.

ARGONAUTS, ſignifies the ſailors of Argos.

ARMENIA, divided by the Euphrates into major and minor, and the latter only poſſeſſed by the deſcendants of Japhet, is from âr-mini, the country of rocks, or a mountainous country.

ARMORICA, is from ar-mor-iſa, upon the loweſt ſea, and not upon a ſea, as it has been defined by others.

ARADIUS, a ſmall iſland and town of Phenice, is probably from âr-au-idiu, it is the water country, an iſland being ſo called.

ARISBA, a city of Phrygia Minor, is from âr-is-be, the lower country part.

ARAR or Saon, a river of France, is from ara-r the flow, and Saon is from ſa-un, the ſtanding one, it being a very ſlow current.

ARGOS, an ancient city of Peloponneſus, to which Homer gives the epithet of thirſty, is from âr-auc-os, a country from the water, it being an inland country without rivers. Here were ſeveral cities called Mycena, from maes-ena, the moſt ancient field; Troeſen, from tre-is-en, the old lower town; Nemea from nim-au, no water; Epidaurus from e-p-id-au-ar-iu, it is the part upon the water; and Nauplia from in-au-p-li, a place of a multitude, or a city upon the water. As moſt of the names of the Argive kings are defined under Sicyon and

and other places, they need not be repeated here. Thoſe that are omitted are as follows, viz. Sthenelus from ſt-hen-lu, he is an old family; Danaus from. da-ena-iu, he is good and ancient; Lynceus from ly-enax-iu, he is the older family; Abas from ab-as, from the lower or low; Pratus from pri-tu, the firſt poſſeſſor; Acriſius is from ac-yr-iſa-iu, he is the lower born; Perſeus is from ap-ar-iſa-iu, he is from the lower country, which was the Ionian; Talaon is from tylu-ion, the Ionian family; Amphitrion is from am-ph-y-tyr-ion, over part of the land of Ion; Euryſthenes is from yr-is-ty-en-ſi, he is from the lower ancient houſe; Ægiſthus is from ag-is-ti-iu, he is from the lower houſe; Oreſtes from or-es-ti, from the lower houſe; Penthilus is from pen-tilu, the head or chief family; Ægiolus is from ag-io-lu, from the Ionian family; Temenus it from ti-m-en-iu, he is a great ancient poſſeſſor or lord; Ciſus from ac-is-iu, he is from the lower; Lacidaus is from lu-is-da-iu, he is from the lower good family; and Meltas is from m-al-ti-es, the great and high of the lower family.

ARCADIA, ſituated in the heart of Peloponneſus, famous for breeding of cattle and its ſhepherds, is from ar-cadu, the feeding country, or rather grazing ground. Here were ſeveral high mountains, as Cyllene, from cy-al-en, even or together with the ſky; Pholoe from ph-o-liu, part out of light or ſight; Stymphalus from ſty-am-ph-al-iu, it is ſtanding over the higheſt part; Parthenius is from parth-ena-iu, it is the moſt ancient part; Lycæus from le-uxa-iu, it is the higheſt place; alſo called Olympus, from ol-am-p-iu, it is high over or above the parts. There were likewiſe ſeveral ancient cities, as Megapolis, from mega-p-o-lu-ſi, it is the greateſt place of a multitude, that is, the greateſt city; Mantinea or Goriza, from main-tu-yn-a, the part on the water-ſide, or cwr-iſa, the loweſt borders; Pallantium, from pella-in-ti-iu, it is the fartheſt in the poſſeſſions; Mænalus from the mount it ſtood upon, is from ma-en-le-iu, it is a great high place; Tegea from ti-ag-au, the poſſeſſions from the water; Orchomenon is from yr-uxa-man-un, the upper place one; Clitorium from the river on which it ſtood, which incloſed the country, and therefore compoſed of cau-al-dwr, the water ſhutting upon, or from cy-al-dwr, a city upon the water; Nonacris ſtood on the hills from whence the river Styx deſcended, which was famous for the ſtrength as well as coldneſs of its waters, is from nen-au-eri-ſi, it is the ſummit of the ſtrong water; Horæa from hir-au, the long water, from its ſtanding on the long river Alpheus, or from hi-ar-au, high upon the water; Stym-

phalus is from ſti-am-ph-al-au, ſtanding at the end of the upper water; and Phialoa is from phe-al-au, part upon the upper water. The principal rivers here were the Styx, from ſti-hi-auc, it is the higher water; Alpheus, from al-ph-au, water upon the upper parts; Neda, from nid-au, the unſeen water; and thoſe mentioned before. The ancient kings here were Pelaſgus, from pella-iſ-ge-iu, he is the fartheſt lower nation; Lycaon from ly-uxa-ion, the upper family of Ion; Nictymus, un-uxa-ty-ma-iu, he is one from the upper great houſe; Arcas is ar-cau, incloſed ground, but his name more probably is from Arcadia; his three ſons, Azan, Aphydas, and Elatus reigned together, and from thence their names from as-un, a-ph-yd-as, and a-al-tu-ſi, ſignify the lower one, the part that is low, and, it is the upper poſſeſſions; Clitor is from cli for li-tor, a prince's family; Epytus is from ap-hy-tu, from the higher houſe or poſſeſſion; Aleus is from al-iu, he is the upper; Lycurgus is from ly-cur-ux-iu, he is the upper border family; Echemus is from ux-am-iu, he is the upper part; Agapenor is from uxa-pen-or, from the upper end; Hippothous is from hi-ap-tu-iu, he is from the upper poſſeſſions; Cypſelus is from cy-p-iſel-iu, he is a chief of the low parts; Laios is from le-as, the lower part; Bucolion is from b-ux-li-un, one of upper part family; Phialius is from p-hia-li-iu, he is a family of the higher parts; Pompus is from ap-m-p-iu, he is from, or the ſon of the great part; Polymeſtor is from ap-ly-m-eſ-tyr, from, or a ſon of the great family of the lower land; Echmis is from ac-m-is, from, or the ſon of the great lower; Ariſtocrates is from ar-iſa-tu-cry-it, he is the chief upon the ſtrong lower poſſeſſions; and Hicetas is from hi-ci-ti-as, a high chief of the lower poſſeſſions.

ARON, ſon of Amram, is probably the ſame as the Celtic uren, a divine, rather than a mountain of praiſe, as is commonly ſuppoſed.

ARETHUSA, being fond of hunting, was ſo called from arthes, a ſhe-bear.

ARISTOTLE, a famous philoſopher, is from âr-is-teulu, the lower country family.

ARTHUR, a king of Britain, is from arth-ur, a man bear.

ARAXENE, a large plain in Armenia, through which the river Araxes runs, is from âr-arx-ena, the land of the ancient ark, and Araxes is from arx-es, below the ark.

ASCANIUS, ſon of Æneas, is from aſ-gen-iu, he is the loweſt nation, viz. the lower Ionians.

ASTERIA, daughter of Cæus, on whom Jupiter is ſaid to have begotten Hercules, ſignifies a ſtar.

ASIA,

ASIA, the firſt inhabited part of the earth, is from a-ſi for ci, the firſt or chief country; but ſee Syria, Myſia, Perſia, &c.

ATHENS, or ATTICA, an ancient Grecian ſtate, are from a-ti-en, the ancient poſſeſſions, and a-ti-uxa, the upper poſſeſſions; the rivers are Aſopus, from au-is-p-ui, it is water from the lower part; Cophiſſus is from auc-ph-iſa-ui, it is the lower end water; Ibiſſus from i-b-is-ui, it is the lower ſpring; and Eridanus is from er-hedn-ui, it is the winged or ſwift. There at firſt were ſeveral kings, as Cecrops, from ci-ux-yr-p, a chief over the place; Cranaus from ci-yr-ena-iu, he is the moſt ancient chief; Amphictyon, from am-ph-ux-ty-ion, over part of the upper houſe of Ion; Ericthonius from er-uxa-ti-ion-iu, he is the upper houſe of Ion; Pandion is from pen-ti-ion, the head of the houſe of Ion; Erectheus is from er-uxa-ti-iu, he is the upper houſe; Ægeus is from ag-io-iu, he is from Io; Theſeus is from ti-iſa-iu, he is from the lower houſe; Mneſtus is from m-en-iſa-tu, a great ancient of the lower houſe; Demophon is from id-am-o-ph-ion, he is over part of Ion; Oxyntes is from ux-y-en-ti-es, over the ancient lower houſe; Aphydas is from a-ph-yd-as, he is the lower part; Thymates is from ty-ma-o-ti-es, a great lord or tyrant of the lower houſe; Melanthus is from am-al-en-tu-es, a high over, or a chief of the ancient lower houſe; and Codrus from ci-o-dir-is, a chief of the lower houſe or poſſeſſions.

AVERNUS, a lake in Campania, and the Arverni of Gaul, are from er-wern, the alder water, or ar-wern, the alder country.

AURORA, the goddeſs of light, or the morn, is from aur-oera, the coldeſt hour.

AUSTRIA, a country of Germany, of which Vienna is the capital city, ſignifies the eaſtern country.

B.

BABEL was called ſo from ba-bi-el, beings calling like bas, or ſheep; it does not appear clearly whether there was a total deletion of the old language, or a temporary impediment of ſpeech, occaſioned by thunder and lightning, or other terrible appearance, wherein the divine majeſty was pleaſed to viſit thoſe doers of iniquity, who had profeſſedly undertaken to build this tower, in order to prevent their being ſcattered abroad upon the face of the earth, contrary to God's expreſs command, as in Geneſis ix. ver. 7. and Gen. xi. ver. 4 and 8. wherein Moſes conſiders the building of Babel as a violation of God's command; hence this cannot be called an indifferent act. It

ſeems probable that the elements, at leaſt, of the original language were preſerved, as the names and appellations of perſons and places previous to the confuſion, as well as thoſe ſubſequent, are defined in this lexicon; unleſs the Celtic nation had no concern in the Babylonian affair; but it is likely that this language, as it thus defines the prediluvian as well as the poſtdiluvian names, and gives the etymology of languages preferable to any other, muſt have exiſted before the confuſion of languages; and if all the world then ſpoke in one language, this muſt be it; nor can it be true that the Phœnicians were firſt poſſeſſed of letters, or that Cadmus carried them from the Phœnicians into Greece; but it ſeems moſt likely that he had them from the Druids, Etrurians or Umbri of Italy, the anceſtors of the Celtes, where he had been in queſt of his ſiſter nation Europa; beſides, it remains a doubt what country Cadmus was of; tho' ſuppoſed to be an Egyptian, from his naming the city he built in Bœotia Thebes, after the name of the Egyptian Thebais.

BABYLON city is from Babel and lon, a ſtreet, which being the firſt ſort of towns or cities.

BACCHUS, the god of wine, is from bi-auc-iu, he is the watry or liquid liver.

BARNSTAPLE in Somerſetſhire, formerly called Abertaw, from the river of that name, which ſeems to be the ſame as Abertavi, or Cardigan, in South Wales. This tends to prove that both places were inhabited by the ſame people, but which was firſt poſſeſſed is not very clear, tho' Môn or Angleſey is ſaid to be the mother of Wales, and Abertavi as it is defined under Britain, ſeems to have a local ſignification.

BELEUS, PUL, or APOLLO, ſaid to be an Aſſyrian god, ſignifies the ſun, from ap-haul, from the ſun, or the ſon of the ſun. This Pul was the firſt Aſſyrian king.

BERHÆA, a country lying on the upper part of the ſea in Syria, compoſed of ber-hi-a, the country upon the higher water.

BERYTUS, a city of Phœnice, from ber-ydiu, it is the harbour or watering place, which in Wales is a-ber, the harbour, or the ſpring or watering place.

BERNICII, from bri-yn-ucha, the upper hills.

BOEOTIA, joining on the eaſt to Attica, but parted from it by the mountain Cithæron, or Cau-tir-ion, incloſing the land of Iion, ſaid to have been ſo named from Bœotus, ſon of Neptune, ſo called from ab-au-ti-iu, it is the poſſeſſion from or out of the water. Here are ſome remarkable places, as Theſpia a town, from ti-es-pe, the lower part, or from ti-es-p-au, poſ-

ſeſſion

ſeſſion under or below the water; Aulis, a ſeaport, from au-li-ſi, it is the water place; the ſtreights of Thermopyle, from tir-ma-is-li, the land of the great family of Iis; the city of Thebes from ti-be-es, poſſeſſion of the lower part, or perhaps poſſeſſors from the lower family, from ti-ab-es; the river Iſmenus, on which it was ſituated, is from iſa-man-iu, it is the lower part; here were ſeemingly by their names ſome of Cham's race, as Cadmus from cy-ad-mau-is, a great water or ſea chief; Polydorus from ap-lu-dwr-iu, he is from or an offspring of the water family, that is, Cham, or Neptune; Labdacus is from lu-ab-id-auc, it is the family from the water; Laius is from lu-au-iu, it is the water family; Amphion is from am-ph-ion, over an Ionian part, or over a part of Ion; Zethus from iſ-ti-iu, he is a lower poſſeſſor; Oedipus ſeems to be from au-ap-idiu, he is from or the offspring of the water, but the letters are ſomewhat diſplaced; Polynices is from ap-lin-auc-ſi, he is the water-line; Eteocles is from e-ti-o-auc-lu-ſi, he is a poſſeſſor of the water family.

Besbicus, a Grecian iſland near the mouth of the Rhindacus, is from b-es-bi-auc, a part below the two waters; and Rhindacus is from rhing-dau-auc, between the two waters.

Bohemia, environed with the Hercynian foreſt, is from the Boii of Itali and Gaul; Prague, its chief city, is from pro, for bro-aug, for auc, the neighbourhood of the water, it being ſituated on the river Muldau, which is from ma-al-dau, the high great water.

Bonduca, or Bon, da, ucha, queen of the Iſeni, from bon, ſtem, da, good, and ucha higheſt, that is, of the higheſt and beſt race; and not from du, black, as by Camden.

Bosphorus Cimmeri, lying between the Euxine and Tanais north and ſouth; the Cimbri are ſuppoſed to have been drove from thence to the Cimbrica Cherſoneſus, now Jutland: their habitations here have been fabulouſly repreſented by the Roman poets as an inhoſpitable country, as ſheltered from the ſun by thick foreſts, ſo as to occaſion a continual fog; whence the ſaying of Cimmerian darkneſs, but the names being Celtic, and the inhabitants a part of the Cimbri, who paſſed into Europe over the Thracian Boſphorus, they named this Boſphorus after the name of the other; and it appears that the migration of Gomer and his party extended thus far from hiſtorians.

Bracca, or Braccata, or Gallia Braccata, ſome derive from their trowſes, but it ſeems to me to come from bro, country, and ucha, higheſt.

Briges or Phrygians, diſtinguiſhed by Apulius with the epithet

epithet of firſt-born, is from bri-ge, the firſt nation or firſt-born; they being from Gomer, Japhet's eldeſt ſon; whence the country came to be called Brygia or Phrygia, the radical b changing into ph by inflection, which gave ground to what Herodotus obſerved on this occaſion.

BRITAIN, including England, Scotland and Wales, formerly called Albion from Albania the ancient name of Scotland, compoſed of al-ben, the hilly end, is from bri-ti-en, the ancient poſſeſſions of the Briges, a name given by them to ſeveral other of their poſſeſſions in Aſia as well as in Europe, viz. in Myſia, Spain, Gaul and Germany. In Cæſar's time the people of Britain were diſtinguiſhed by the following names, viz. the Dunmoni, who were the Corniſh and Devonſhire people, ſo called from dun-moni, that is, the men of Môn, now Angleſey, which ſee; or from dun-mwn, the mining men; the Durotriges of Dorſetſhire, ſo called from dwr-i-trige, the inhabitants of the water; the Belgæ of Somerſetſhire, Wilts and Hampſhire, from the Belgæ of Gaul, which ſee; the Attrebati who poſſeſſed Berks, from the Attrebati of Gaul, which ſee; the Regni are mentioned in ſeveral countries, as Italy, Gaul and Germany, but they took this name only from their ſituation, as dividing the Belgæ from the other Britons; the term being from rhing, between; the Canti are from cynt or kynt, the firſt or foremoſt, or rather from cyn-ti, the firſt poſſeſſions; the firſt landing in this iſland being at Dover by the Brigantes; the Iceni of Suffolk, Norfolk and Cambridge, and I may add Eſſex, are from iſ-ceni or cyni, that is, below the Cantii or the firſt poſſeſſors; the Coritani, whoſe borders extended over Northamptonſhire, Leiceſterſhire, Rutlandſhire, Lincolnſhire, Nottinghamſhire and Derbyſhire, are from cyrau-tani, the ſpreading borders; the Dobuni of Oxfordſhire and Glouceſterſhire are from tu-ben-ni, our upper-ſide; the Cornavii of Warwickſhire, Worceſterſhire, Staffordſhire, Shropſhire, and Cheſhire are from curra-ni-vi, dwellers on our borders; Cattiuxlauni of Buckinghamſhire, Bedfordſhire and Hertfordſhire, are from cau-ti-ux-law-ni, ſhutting or incloſing the poſſeſſion on the upper hand, or above us; Trinobantes of London, to which part of Middleſex and Eſſex belonged, are from tre-in-i-bant, the town in the bottom, or from tir-in-i-bant, the land in the bottom, or perhaps from trinovant, the new town; the b p and v being made uſe of promiſcuouſly in the Celtic; but the former is moſt probable, as the name of London ſeems to be from lôn-din, that is, a long town, or a town of one long ſtreet; perhaps extending on the Thames ſide through a great part of Middleſex

Middleſex and Eſſex; the name Longborth, given it by Talieſin, ſignifying the port of ſhips, being no objection in this caſe, for as London was at that time grown eminent in that reſpect, it was a very proper deſcription of it by the poet. The Demetæ, whom Pliny fixes in the country of Caermarden, Pembroke and Cardigan, are from dim-tu, no poſſeſſions or habitations; they being the ſame as the Celetes and Memetes fixed on the banks of the Rhine, but according to Ptolomy all North Wales was inhabited by the Silures, who by their name are deſcended from the Ordovices; it being compoſed of ſil-uyr-es, the family or race of the lower people; and what induced Pliny to think they were the Nomades, was from thoſe of the mountainous parts, as Radnorſhire, &c. leading a paſtoral life, like the Nomades; and indeed there remains ſome ground to call the people of Radnorſhire the Demetes, for that county is ſtill called by the Welſh Dyved, from di-vyd, ſignifying without abode, habitation or livelihood; Ordovicus is a Roman name given to the Cumbri of North Wales, and formed of or, from, and deviſes, the Deviſes of Wilts, which ſee; it was intended to expreſs the ſame as Cumbri, or the men of the Comots, or regular dwellers in towns or villages; and as it was the ſeat of the Druids, learning, government, &c. according to Cæſar, Tacitus, and other hiſtorians, it muſt be ſuppoſed to be the moſt regular and polite part of Britain in Cæſar's time. The Brigantes, who as it is ſaid inhabited Lancaſhire, Weſtmoreland, Cumberland, Yorkſhire, and the biſhoprick of Durham, is from bri-gunta, the firſt Brigian poſſeſſors; the Attadeni of Northumberland, who were the ſame people as the Brigantes, is from y-tu-dan-ni, the poſſeſſions below or under us; the Selgove, or perhaps Celgove, a people ſeated between the Solway and Dunbritton frith, according to Ptolomy, ſeems to be either from ſil-i-ge-o-vi, the race of the nation without habitation or being, or from cel-ge-o-ve, the ſkulking or hiding nation without a being, who were the Celetes. As to the reſt of the ancient names of the Britons, ſee Scotland.

Here follows a definition of the ancient names of rivers, towns, mountains, &c. as Voluba, now Falmouth, is either from vella-be for pella-pe, the fartheſt part, or voel-be, the barren hilly part; Uxcella or Leſtuthiel is ſaid to come from uxa-le, the higheſt place; but as it was called Uzela by Ptolomy, which from au-iſa-le, is the lower water place or ſhore, it ſeems more likely that Uxſella is from auc-iſa-le, of the ſame ſignification; and the rather becauſe Leſtuthiel is from le-es-tu-au-al, a low place on the water-ſide, which better agrees

with the ſituation; Pendinas is from pen-dinas, a city at the high end, or ſometimes the head city; Cenionis oſtium is from cau-in, ſhutting in; Penrhyn is a promontory; Truro was probably ſo named before it had three rows or ſtreets, neither was row a Corniſh word; therefore as it ſtands upon the water, it may be defined from tre-ar-au, a town upon the water; as Arwenal ſeated hard by is from ar-en-auc, upon the ancient water; Roſeland is from rhōs-land, a moraſs or marſh-land, and not the land of roſes, which ſeldom grow plentifully along the ſea coaſts; Fowy is from fe-au-y, the water part; Leſkard ſeems to be from le-es-auc-ar-id, it is a low part upon the water; Bodman is from bôd-môn, the abode of Môn, Dunmon or Cornwal, it being probably the chief town of the Dunmonii; or from bôd-mwn, the reſidence of miners; Lanceſton is from lan-ca-es-tu-in, an incloſed town or city on the lower ſide; the river Tam-ar ſignifies a ſhutting in or incloſing the country; as the Thames is from tu-am-is, a ſhutting in or dividing the lower part, or the Cantii from the Iceni; Penſans is from pen-iſa-au-in, the lower end within the water, or a peninſula or peninif; as the Cheroneſe called Meneg is from meun-auc, within the water; Tregony is from tre-auc-in-y, the town upon the water; Roſeccarock is from rhos-cerig, the ſtony moraſs; Penroſe, the end of the moraſs; Lanhidrock, from lan-hyd-ir-ux, an incloſed village upon the height; Treriu is from tre-riu, riſing town; Cornwal is a Welſh corner. Devon from devn, deep, the country being a bottom; Taviſtoke is from tave-is-ti-auc, the lower ſide of the tave water; the river Iſca is from is-auc, the lower water; Exeter is from is-auc-tir or tre, the land or town upon the Iſca; the combes here ſignify valleys or bottoms, in which were villages, which made up the comot or combe, ſo that the addition to the word comb is to diſtinguiſh the village or the particular part of the great comot. Dorſetſhire is from dwr, water, and ſet for ſcite; Lyme is from le-au-am, a place upon the water; Weymouth is from au-y-ith, it is the water mouth, port, gate or opening; Melcombe is the ſame as honeycombe; Dorcheſter is from dwr-water, and Cheſter; the river Stour from is-dwr, the lower water; Bridport ſeems to be from brit-porth, the Britiſh port; Aukford is from auc-ford, the water way or a ford; Blanford from blaen-ford ſignifies the foremoſt, as Hindford does the hindermoſt ford, and ſo of the reſt. Somerſetſhire is from ſumer-ſite-ſhire; Glaſtonbury is from glaſa-in-bro, the greeneſt in the country, called alſo in the Britiſh inis-wyrdd, the green iſland; alſo Avalon from aval-

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un, the apple one; Bath is from the old Britiſh boeth, hot; the river Avon ſignifies a river; Briſtow is from bri-is-tu-au, a country on the ſide of the lower water; it has been called by ſome Caer-dwr-nant-badon, that is, the city on the water of Bath valley; Wells may be either from the wells or ſprings thereabouts, or from its being inhabited by the Corniſh or Welſh; it was called Theodorodunum, the town of the divine water. Wilts is ſaid to have its name from the river Wiley, or the town of Wilton, but they all ſeem to me to come from the ancient Britiſh willt or wilt, wild; Chippenham is from cau-pen-ham, ſhutting up the end, or an incloſed place at the end of a valley or village, ham in its primitive ſenſe being from hi-am, the part ſurrounded by hills, but afterwards ſignifying home, as the firſt habitations were fixed in bottoms; Devices is probably of the ſame origin as Ordovices, that is, the dwellers in ſtreets; the river Nader is from nider, the not ſeen water; Stonehenge is from ſtone-eng, the great ſtones; they were alſo called caer-gaur, the city of giants; Ambreſbury is from umbri's-bri, the Cumbri neighbourhood or country, which Matthew of Weſtminſter calls Pagus Ambri, or the Cumbri ſtreet or village; Cumerford is from cumbri-ford, the way of the Cumbri. Hampſhire is from ham-p, the ham part, or the part of hills and dales, which form valleys or hams, and ſhire from the Britiſh caer, a city or incloſed place or limits, by changing the c for an s; Venta Belgarum and Triſanton, but now Southampton and Wincheſter, are from genta Belgarum, the firſt of the Belgæ, or foremoſt poſſeſſions of the Belgic Britons; and from treiſa-in-tu, the lowermoſt town in the poſſeſſions; there are alſo Venta Silurum or Monmouth, and Venta Icenorum of the Iceni of the ſame ſignification, they being the firſt cities founded or poſſeſſions fixed in thoſe ſeveral places; here were the Meanviri, or the men of Môn or Angleſey, or from maun-ion, the great Ionians, or perhaps the miners in a ſecondary ſenſe, as the Ionians might be the firſt miners; here were alſo the Segontini, the men of Caernarvon, which city being called Segont, here alſo ſtood Caer Segont, or the firſt city or part poſſeſſed; Vindonium from vin-dun-iu, it is a town upon the confines; Brittendun, a Britiſh town, and Silcheſter from ſi-al-cheſter, it is an high city; the iſle of Halen, where ſalt was made, is from halen, ſalt; the iſle of Weight or of weighing, in Latin vecta, or of carrying, and in the ancient Britiſh gwaith, of the work, it being probably the iſland mentioned by Diod. Siculus, to which the Britons were accuſtomed to carry their tin and lead for exportation; here

here ſtands Caereſbroke caſtle and city, which from caer-es-bro-auc, ſignifies a city of the lower water country, or of the lower iſland; here was a great wood called Ringwood, from rhing-wood, that is, the wood between, as dividing the Rhegni from the Belgæ. Barkſhire is from b-or-auc-ſhire, a part from the water; ſee Attrebati under Gaul; Wallingford from wal-eng-ford, ſignifies the Wales great road; and it may be obſerved here that the Engliſh word ford in its primary ſenſe means a way, from fi-ar-id, it is the view upon, and a ford only as a way through a water, and ſometimes perhaps a rivulet, as the Celtic frwd; Spina is from ſi-p-ena, it is the moſt ancient part; Dunington is from dun-eng-ton, a great town; but ton ſeems to be a repetition of dun; Newbury is from new burrow in a modern ſenſe, but the primitive ſignification of burrough, bury, &c. is a particular part or place inhabited as a neighbourhood; Reading is from rhyd-eng, the great ford; Inglefield is from eng-le-field, a great field, or from engli-field, the Engliſh field; the Bibroci of the hundred of Bray is from bi-bro-uxa, dwellers in the upper country; here ſtand Windſor and Eton, which from au-ton, ſignifies a water town; Abingdon is from ab-eng-dun, from or out of the great or old town. Surry or Surthry is from ſouth-ar-y, the ſouth country; Homesdale is from Ham-es-dale, the lower ham valley; Chertſey is from Cwriſa-ty, the loweſt part of the poſſeſſions; Woking is from auc-eng, the great water; Guilford is from auc-al-ford, the ford upon the water; whence guild came to be made uſe of as an expreſſion for a company. The river Wey is from au-y, the water; Oakham, ſignifies the oak, or water ham; Reygate is from R'-auc-at, at or upon the higher water; the river vanda-le, a part of a good place, or a water in a dale; Merton is from am-er-ton, a town upon the water; Kennington is from Kin-eng-ton, an ancient great town; Southwark is from South-ar-auc, ſouth upon the water. Suſſex is from South-es-auc, under the ſouthern ſea; Andrad's wald ſeems to ſignify the wild hundreds; Chicheſter is from cau-cheſter, the key city, or a city ſhutting up the boundaries; and in the old Britiſh, caer-cei or the key town; Lewes is from al-au-es, upon the lower water or upon the ſea; Rye is from ar-au-hi, upon the high water or the ſea; Arundal is from ar-en-dale, above or upon the ancient dale. Kent is from Kynt or Cynt, the firſt or foremoſt, that is, the firſt poſſeſſed part; Dover is from dwr, water, or from dor-ber, the gate of the water, or the port; Ritupium is from rhyd-pe-iu, the higher ford, or the way port, now Richborrow, from r'ux-brô, the upper country;

country; Deal is from dôl, an open plain or meadow; Linne or Lemanis Portus is from le-au-am, a place upon or about the water; Rumney is from R'-au-am-ni, the water about us; Anderida may be from en-dir-ida, the ancient town or poſſeſſions of Ida; Rocheſter is from r'-auc-cheſter, a city upon the water; Canterbury is from cunta-bri, the firſt of the Briges or Brigantes; it is remarkable that the cuſtom of gavel or holding in kind, prevailed here and in North Wales. Gloſter is from cloi-is-ter, a key or lock of the lower country; but there are two other plauſible definitions thereof, that is, from the emperor Claudius, or from Gloiu and Cheſter, the bright or clear city. See Cheſter. Aventon or Avon on the Severn ſide, the river town; here was a ferry which the Welſh poſſeſſed till Athelſtan's time; Tewkſbury ſeems to be from dwi, or two-auks-bri, the country region or neighbourhood of the two waters; Corinium, Cyrau, or Ciren-cheſter, from cyrrau-ni-iu, ſignifying that it is a city upon our confines or borders; here was a Roman military way towards Gloſter, and another croſſing it; the river Churne is from cau-ar-ni, ſhutting us in, that is, our borders, which ſomewhat lower joins the Iſis, ſignifying below the lower; Auſt is from au-es-ti, the poſſeſſion on the lower water; Camden is from auc-am-dun, a town upon or about the water; the Severn or Havren is defined under Worceſterſhire. Oxfordſhire is ſaid to be compoſed of ox and ford, but to derive it from auc-ford, the water ford, is more natural, as Berford is from ber-ford, the ſpring water ford, and Dorcheſter from dwr-cheſter, is the water city. Buckinghamſhire is from be-auc-en-ham, the great ham valley or village at the end of the water; as Wickham is from auc-ham, the water ham; and there are many more places in this country derived from the water and ham; Stoney Stratford, the ſtony ſtreet ford; it was alſo called Lactorodun from lex-dur-a-dun, the town or ſtreet of ſtones and water; Marlow is from the old Britiſh and Engliſh word marl. Bedfordſhire is from bod-ford, an abode at a ford; Dunſtable, ſaid to have its name from Dun, a famous robber in this part, but more likely from dun-ſtable, a town of inns or ſtables. Hertfordſhire is from hart-ford, the harts ford; Verulam is from ver-al-am, high upon a ſpring; Durocobrivæ or Redborne is from dur-cox-bri, the country or neighbourhood of the red water. Middleſex is from middle-ice-auc, the middle of the water of the Iceni, or the Thames, or from middle-es-auc, the middle below the water, it not being ſituated in the middle of the Eaſt Saxon kingdom; London is from lôn-dun, the long or ſtreet town; Chelſey is from cau-

al-ſi,

al-ſi, a ſhutting upon the city; and Putney is from p-out-ni, a part out of us, or rather from p-o-ti-ni, a part from our poſſeſſion. Eſſex is from es-auc-iu, lower on the Thames or Iceni water, as the limits between the Canti and the Iceni, or from es-auc, below the water; Waltham, a dwelling in a wilderneſs, or a wild ham; Camalodunum, now Malden, is from auc-am-al-dun, a town upon the water ſurrounding the part; here dwelt Cynobelin, ſignifying a king or chief of the line of Beli, from cy-o-beli-lin; Harwich is from hi-ar-auc, upon the high water or ſea. Suffolk is from ſouth-folk, the ſouthern people; Sudbury, ſouthern burrough; the river Stour from es-dour, the lower water; the river Breton is a Britiſh or Cumbri town; Ipſwich is from i-p-is-auc, the part on the lower water; Rendiliſham is from r'-en-di-lis-am, the ham or home of the ancient palace; Dunwich is from dun-auc, a town on the water. Norfolk ſignifies the northern people; Windham from wyn-de-ham, the home of Wynn, who changed their names to Albinys, both ſignifying white, and were earls of Arundel; Venta Icenorum is from genta Icenorum, the firſt of the Iceni, or the firſt city of the Iceni, it being called Caer Gunta, the firſt city in Britiſh authors, now Caeſter; Canterbury or Cantabrigia is named after the ſame manner; the Ordovices, according to Polydore Virgil, Angel. is Capellus, Dr. Caius and others, lived here; the river Jare is from j-ara, the flow; Brancaſter is from brân-caſter, the crow caſtle, and Branodunum is from brân-dun, the crow town, there being ſeveral places in Wales ſo named; the Lyns or Lens here are from lyn, a pool, as Lincoln ſeems to be, or if not, they muſt come from lan, a church, pariſh or village. Cambridge or Cantabrigia is from cunta-brige, the firſt of the Briges or Brigantes. See Canterbury. The river Cam, from cum, a valley or bottom, on which ſtood Cambriton, a town of the Cumbri; Vandelbiria may ſignify either the place of high ruined walls, or the Vandal neighbourhood; the ancient Gerii of the Fens ſignify the water generation, from ge-er-y, over whom reigned Tombrit in the time of the Saxons, perhaps a Welſh Thomas; Andre is from an-dre, the old town; Ely is probably from au-al-y, the high above the water, and rather than from helig, willows, wherein the g is loſt; it ſeems more likely that it comes from heli, ſalt water; Thorney may be from tir or tre-au-in-y, the town or land in the water, as well as from a thorn, as moſt of the towns hereabouts are deſcribed from their watry ſituation; here are Gogmagog hills and camps, which ſignify hills and camps of the Scythians, who were the deſcendants

of

of Magog, and whom the ſcripture meant by, Gog and Magog. Huntingdonſhire, from its being woody, and abounding with all ſorts of game, was called the hunting town; the river ouſe is from ou-is, the lower water; Gormancheſter called alſo Duroſipontee, from dur-iſa-pen-ti, the lower or ouſewater at the head of the poſſeſſions. Northamptonſhire is from north-ham, or home; Brackley is from bri-auc-al, a country or neighbourhood on the water; Trepontium or Tourceſter is from tre-pontydd, the town of bridges; Tourceſter is from tur-cheſter, the tower city; Benavena is from bena-vanau, the head-quarters; Yardley is from hy-ar-ti-al, high upon the upper poſſeſſions; Oundle, from avondale, the vale or dale of the river Avon; Durobrivæ or Dormancheſter ſignifies the city or place of the ſmall waters. Leiceſterſhire is from le-iſa-ter, the loweſt place of the land or poſſeſſion; rather than from le and cheſter, the place of the city; Dunington is from dun-eng-ton, a large town; Loughburrough is from al-auc-bro, a burrough country or neighbourhood on the water; Mowbray is from am-au-bri, a burrough or country ſurrounded by water; or from maw-bri, the greateſt country or poſſeſſions; Verometum ſuppoſed to be burrow, is from ver-am-i-tu, the ſprings about the poſſeſſions, or poſſeſſions about the ſprings; moſt places in this county being named from the water. Rutlandſhire, from its being no county, but a free precinct, or from the rottenneſs or ruddineſs of the ſoil, was called rhydd or rhudd-land, a free land, or a ruddy ſoil; but the former moſt likely from the cuſtom of the horſe-ſhoe. Lincolnſhire is from lin-cwlm, a deep winding pool, or a gulph; it is divided into three parts, viz. Holland, called by Ptolomy Malraeth, ſignifying quickſands, is from hollow land; Keſteven is a bay, or from keſt-viewn, within the coaſt; and Lindſey, the lower pool poſſeſſions; Belvoir caſtle, in the poſſeſſion of the Manours, deſcended from the ancient Britains, Albanys or wynns, and the rous or rhys ſignifying a beautiful proſpect; Stanford is from ſi-tan-ford, it is below the ford or way; Glanford is from glan-ford, the ſide of the ford or way. Nottinghamſhire is from nyth-eng-ham, or ſi-nyth-eng-ham, that is, a ham, or home of a large neſt, or it is large neſt home; the river Trent is from truy-n-ti, thro' our poſſeſſions; Tuxford is from ti-auc-ford, the poſſeſſions or habitations at the water way, or ford; Welbeck is from wel-bi-auc, a ſpring water well. Derbyſhire is from deer-by, the living, being, or dwelling of deer; Buxton is from bi-auc-ton, the town of the water of life. Warwickſhire ſeems to be from war and wick, ſignifying a war fortification, but wick

ſeems to be a corrupt rerm; Henly is from hen-le, an ancient place, or from hen-ly, an ancient family; whence the river Alne is called from au-le-en, the water of the ancient place; Brimicham is from bri-ma-auc-ham, a great burrough in the watery ham or home; Rugby is from r'-auc-by, an abode upon the water; Barford is from bi-ar-ford, an abode on the ford or way; Alceſter ſeems to come from al-auc-is-ter, upon the water of the lower land, ceſter here not ſignifying a city, as in many other inſtances; Coventry is from convent, and tre, town. Worceſterſhire, Wigornia, or Brangonium, is from au-ar-ceſter, the city upon the water, and auc-ar-in, a country upon the water; and brin-auc-in, a hill upon the water; or from bro-n-cau-ni, it is the poſſeſſions incloſing us; Malvern hills is from m-al-vren, great high hills; the river Severn or Havern is from ſi-au-vren, it is the water of the hills, and hai-au-vren, water driving or coming from the hills; or in a ſecondary ſenſe, the water of the Malvern hills; the Tame river along the Herefordſhire and Shropſhire ſide is from ti-am, ſurrounding or about the poſſeſſions; hereon ſtands a town called Temebury, from teme-bri, the country, neighbourhood or borough upon Tame, as is Henley upon Thames in Oxfordſhire; Shelſey ſeems to ſignify the boundary, as Chelſey in Middleſex does. Staffordſhire is of the ſame ſignification as Waterford, but of a corrupt, ſeemingly Daniſh compoſition, of ſti inſtead of ſi-au-ford, it is the water ford or way; Wolverhampton is from Al-ver-hampton, the high ſpring ham town; the river Trent is from tru-yn-ti, thro' our poſſeſſions; whence Trentham; Utoxeter is from at-auc-cau-ter, upon the water ſhutting the poſſeſſions; Litchfield is probably from lech, a ſtone, and field. Shropſhire is from ſi-au-ar-p-ſhire, it is a ſhire incloſing the part, and ſhire is from the old Britiſh caer, by changing the c, as if it had a ſoft ſound, into ſ, and and adding h purely to enlarge the ſound, as is commonly done in the Engliſh; here on the river Clune, from glyn, a valley, is ſituated the famous hill of Caractacus, in Welſh Caradog, the beloved, from whom the Newtons of England are deſcended; Brugmorfe, called Bridgenorth, is from bri-auc-mor-fe, it is a town on the great water; Urioconium, now Wroxceſter, is from yr-cau-in, the incloſure or boundaries; or from yr-au-cau-in, the water ſhutting or incloſing; the river Tern ſeems to be from ter-in, in or upon the poſſeſſions, as probably dividing the ancient Cumbria from England; Drayton is from tri-au-ton, a town upon the water poſſeſſions; Shrewſbury was called by various names beſides that already defined, as pengwern, the chief alder grove.

Salop

Balop from ſi-al-p, it is the upper part; Ymwythig is from am-maith-auc, about or ſurrounded by the great water; Scropeſbury from ſi-auc-ar-pe, it is the incloſing place, or the key town or burrough; Oſweſtry is from Oſwald; Eleſmer is probably from y-lus-maur, the great palace, this being ſettled by king John with his ſiſter on prince Lewellin; Cherbury is from cau-ar-bri, a town upon the borders, or a key town. Cheſhire or Cheſter ſignifies the city, and it is a corrupt compoſition from caer, which is from cau-ar, ſhutting upon or about; the river Dee is from the Britiſh duy, double, to which the Welſh add dur, which makes dur-duy, the double water; Nantwich is from nant-au-ux, the ſalt or high water bottom; Davenport ſeems to ſignify a deep port or gate. Herefordſhire, or in the ancient Britiſh Henfordd, is from hen-ford, the ancient way, and hir-ford, the long continued way or road; here are three large rivers, the Wye from au-y the water; Munow from myn-au, the boundary water; and Lug from al-auc, the upper or higher water. Radnorſhire or Divid is from râd-in-or, grace or bleſſing from us; and di-vyd, without being or livelihood; their ancien tRoman name being Dimetæ, from dim-tu, no poſſeſſions fixed or habitations; Knighton or tref-clo, near Offa's dike, from key-ton, a key town, and tref-y-clo, the lock or key town; the lands weſtward and northward are called Meillienydd, from the meillion or trefoils growing there; Rhaider-wy ſignifies a cataract without wy, not from the water's falling, but the ſound it makes, from rhuo-dur, the roaring water; wy is from au-y, the water; here are ſome of the Carnes or Carneddaus, which Mr. Llwyd, in his notes upon Camden, ſeems to think to be barrows, or places of burials, becauſe it was uſual to heap ſtones on the graves of malefactors; whence as he thinks came the worſt of traitors to be called carn-vradur, and the moſt notorious thiefs to be called carn-lladron; but the word itſelf, from cau-ar-en, imports an incloſure upon an hill or heighth; and that they were fortified places is confirmed by thoſe along the coaſt of the Iriſh Sea in North Wales, which the Welſh people call cyttieu gaeddelod as well as carneddau, ſignifying that they were the huts of the Celtes, or the Iriſh who infeſted that country; and the meaning of carn vradur, and carn lleidr, is an acceſſary to thoſe crimes; carn in the old Britiſh ſignifying the handle of a weapon, and in a ſecondary ſenſe an acceſſary, as the handle is an acceſſary to the blade, with which the wound is made; but it is not unlikely that many were buried at thoſe places, as the people made them their chief reſidence, and repoſitory of themſelves and their plunder. Brecknockſhire, from the large

pool therein, is compoſed of bri-ux-en-auc, the country about the great water; the river Uſk is from is-auc, the lower water; and ſo are Ouſe, Eſk, &c. Monmouth is ſo called from its ſituation at the mouth river Munow or Mynwy; it was alſo called Venta Silures inſtead of Gen-ta Silures, the firſt city of the Silures; Abergaveny on the confluence of the river Uſk, is from aber-auc-vana, the port ferry or harbour at the water parts; the Romans called it Gobannium, from auc-ban for van; the part of the water; at Newport in this county was a military way; here as well as in many other parts, are many places called Wenſet, Wentland, &c. from the the old Britiſh guent for gynt, ſignifying firſt ſet or poſſeſſed. See Kent, Canterbury, Cambridge, &c. Glamorganſhire is from Glad morgan, the land of Morgan, or from gla-mor-gein, the land of the ſeafaring nation; Cardiff ſituated on the river Taf or Tav, is from caer a city, and the river Tav, which is from ti-au, the water of the poſſeſſions; Caerpheli caſtle is from caer-beli, the city of Beli, the radical changing into f or ph, when joined in compoſition, Caermarddenſhire is either from caer-merddyn, the city of Merlin, or from caer-môr-ddyn, the ſeaman's city; here is a place called Cantrevexan, or the little canton or hundred, cantred being an hundred villages. Penbrokeſhire is from pen-bro-auc, the end of the maritime country; Milford Haven, the great high harbour, port or way; Haverford is from hi-ver-ford, the ſea harbour; in this county are many of the cromlex's, ſuppoſed to be druidical places of worſhip; maen ſigl, or the ſhaking ſtone, thirty or forty tons weight, and Menevia or Menau or St. David's, from mina-au, the narroweſt ſea. Cardiganſhire, which the Romans called Ceretica, and the old Britains Aber Teifi from the river of that name, ſignifying the water of the poſſeſſions, is from caer-ti-auc inſtead of ti-au, from whence Teifi, ſignifying the city of Teifi, or a city upon the water of the poſſeſſions; Aberiſtwith is from aber-is-ti-au-id or ith, it is the harbour or port of the lower water of the poſſeſſions. Montgomeryſhire, or Trefaldwin, from Baldwin's town, and Montgomer, which probably was the name of the hill before the town was built, from whence Roger de Montgomery, earl of Shrewſbury, took his ſurname and title of earl; Trallwyn is from tre-llwyn, the grove town, or rather tre-llyn the pool town, it being in Engliſh called Welchpool. Merionethſhire, is ſaid to have been ſo named from Merion the ſon of prince Conan; but to me it ſeems to come from ma-wyrion, the great men of Ion; whence the Meones or Phrygians of Aſia Minor; Dolgelly is from dôl-gelly, the cell

vale;

vale; Arlech, called Caer Collwin, is from ar-lech, upon a ſlate or rock; Dovi river is from ti-au, the water of the poſſeſſions, or from to-au, the incloſing water; Bala is from bale, the place of ſheep; Sarn Halen at Feſtiniog, Craig Berwin at Llanbaderodyn in Cardiganſhire; alſo from Brecknock to Neith in Glamorganſhire; it is ſuppoſed to go over Sarn, Aberglaſlyn to Cymmaes in Carnavonſhire, and ſignifies the ſalt cauſeway. Carnarvonſhire is from caer-n-arvon, the city Arvon, or upon Mon or Angleſey; it was called Snowden-foreſt, from Snowden hill; the comot of Llyn, called in Latin Langanum, is from llyn-cwm, the lake comot or hundred, it having been formerly covered by the ſea; Pulheli is from pwl-heli, the ſalt pool; Nevin from in-au-van, a place in or upon the water; Mena is from mina, or main-au, the narrow water; Bangor from ben-chor, the head chor or choir; the river Conway is from cau-in-au-y, the incloſing water; whence Conway town; Diganwy is from ti-uxa-conwy, the upper ſide of or beyond Conway. Angleſey or Môn, from Engliſh, and môn, a root or ſtem, or ma-iôn, the great Ionians; from whence the word môn ſeems to have been formed; Beaumares is either from beaumarſh a pretty marſh, or be-au-marſh, the water part marſh; Aberfraw is from aber-fro-au, the harbour in the water neighbourhood. Denbighſhire is from the Britiſh dinbach, which is from de-in-be-ux, upon the upper part of the river Dee; Dyfryn Clwyd, or the vale of Clwyd, is from di-fryn-auc-al-hyd, without hills and water all along. Flintſhire is from the flint-ſtones, which are very plentiful there. Yorkſhire is from y-bro-auc, the neighbourhood of the water, the city being on the river Ouſe, and it being in Latin Eboracum; Halifax is from hi-al-i-fe-auc, high upon the water part; it was at firſt, as it is ſaid, called Horton, from hi-er-ton, a town high on the water; the river Are is from ara, flow; Ouſe from au-iſa, the lower water; Penigent mountain is from pen-y-guynt, the windy end; Aberford, a harbour or ſhelter at the ford or way; the river Nid is from ni-id, not ſeen; Nidherdale is from nid-er-dale, a valley of the Nid water; the river Ure is from uer a ſpring; the river Calder is from auc-al-der, the high land water; the river Rhy is from r'-au, the water; whence Rhidale; Therſk is from ter-es-auc, land below the water; Stanemore is from ſi-tan-more, it is the ſpreading or extenſive moor, or below the moor; Durham is from dur-ham, for am, upon or ſurrounded by water; the river Tees or Tieſis is from ti-au-es, the water of the lower ſide; Stockton is from ſi-tee-auc-ton, it is a town upon the Tees water; the Were is

from ver, a ſpring; Aukland is from auc-land, the water land; Yarum is from ver-am, upon the water, or the ſpring. Lancaſhire is from lanceſter, which comes from lan-auc-es-ter, a country below the water ſide; whence the river Lone; Warrington is from au-ar-eng-ton, a great town upon the water; the river Dugleſs is from di-auc-leſs, the ſmall black water; Mancheſter ſeems to be from man-cheſter, the part of the city, Weſtmoreland ſeems to be from weſt-môr-land, the weſt great ſea or land; Kendale and the river Can are from cyn, the firſt or foremoſt part poſſeſſed; Abellabe, or Apelby is from a-bella-be, the fartheſt part; Amboglana is from am-be-auc-al-en, about the upper end of the great wate; Kirby is from auc-ar-be, a part on the water. Cumberland is from cumbri-land, the land of the Cumbri; the Romans called it Cumbria, it being then a part of Cumbria or Wales; Ravenglas is from r-avon-glas, the green water; Tindale is from ti-in-dale, poſſeſſions in a vale; Carliſle is from cau-ar-is-le, a key or ſhut of the lower part; Workington is from ar-auc-eng-ton, a town upon the great water or the ſea; Egremont is from auc-ar-mont, a hill on the water; Holm is from au-al-am, upon the ſea; Langdale is from le-eng-da-le, a large family in a good place; Penrith is a promontory; the Eſke is from es-auc, the lower water; Kirkſop is from cau-ar-auc-is-pe, the water incloſing or ſhutting upon the lower part; the Leven is from al-vin, upon the edge; Vallum or Picts wall is from the old Britiſh wal, a wall made of earth; mur being a ſtone wall. Northumberland is probably from north-umbri-land, the land of the northern Cumbri, and not from the river Humber, which was never a part of that country, but is divided therefrom by Yorkſhire and Durham; the river Tine, rather than from tin, tight, ſeems to be from ti-ni, our poſſeſſions, as many other boundary rivers are named; Berwick is from ber-auc, the water harbour or port; Hexam is from hi-auc-am, the high water ham; Beltingham is from bi-al-ti-eng-ham, an abode on the fartheſt great poſſeſſions; Morpeth is from môr-peth, the ſea part or port; Alnewick is from al-en-auc, upon the high water or the ſea; Rothbury is from r'-au-ti-bri, a country region or neighbourhood, and perhaps in proceſs of time a burrough upon the water; Rheadſdale is from r-al-if-dale, the lower valley ford; Glanoventa, inſtead of Glana-genta, the firſt ſhores, or the firſt poſſeſſed ſea coaſts; Gilderdale is from gil-dwr-dale, a valley on the water-ſide or edge; Morwick is from maur-auc, the great ſea; but theſe wicks came afterwards to ſignify fortified villages; Tweed is from ti-au-id, it is the water on the ſide or borders.

BYBLUS, an ancient city of Phenice, comes from pybl-iu, it is populous.

BYTHINIA, called alſo Bebrycia, Mygdonia and Mariandynia, ſituated weſtward on the Thracian Boſphorus and the Propontis, ſouth on the river Rhindacus and mount Olympus, north on the Euxine, and eaſt on the river Parthenius, is from ab-y-ti-hena, from the moſt ancient houſe; Bebrycia is from ab-brigia, from Phrygia; Mygdonia is from mau-ge-di-ionia, a great nation of the houſe of Ion; Mariandynia is from maur-en-di-ionia, the great ancient houſe of Ionia; Rhindacus is from rhing-dau-ac, between two waters; Olympus is from o-al-am-p-iu, it is a part or the end about the ſun; Parthenius is from parth-ni-iu, it is our parts; here are other ancient cities, rivers and mountains, as Myr-lea, from myr-le, the ſea-port or place; Drepane from tre-pena, the head town; Chalcedon from cae-al-ſi-ton, a city upon the ſound of the waves, which was before called Proceruſtis, from bro-cau-ar-aſ-ti, a region ſhutting up the lower poſſeſſions; Heraclea is from hira-clu, the longeſt family. There are few of the ancient names of the kings of this country to be met with, and thoſe ſeem to be of the race of the lower houſe, that is, Javans, as Dydalſus, from ty-da-lu-ys, the good houſe of the lower family; Boteras, from ab-y-tyr-as, from the lower poſſeſſions; and Bas, from ab-as, from the lower.

C.

CADMUS, ſon of Agenor, king of Phenicia, is from ci-ad-m-au-iu, he is a chief of the great water; he is ſaid to have brought ſixteen letters, viz. a, b, c, d, e, i, k, l, m, n, o, p, r, ſ, t and u, into Greece, on his return from Europe, where he had been in ſearch of his ſiſter Europa, with whom Jupiter had run away in the ſhape of a bull; this ſeems to be a material circumſtance towards ſhewing that Cadmus found theſe letters in Europe, and as they were brought to Greece, there was no other place in Europe more likely for him to find them than in Italy, or ſome of the Mediterranean iſlands, where he had been in ſearch of his ſiſter, or rather his ſiſter nation of Europe; for the notion of Jupiter's running away with his ſiſter ſeems to be a fable, ſignifying that Jupiter, like a terrible bull, had drove away part of the Phenicians into Europe, from whence Cadmus was to bring them back. See Europe and Deities.

CADWALADER, from cadw, to keep, wlad, land and ur, man, i. e. defender of the land. Tacitus mentions one Catwalda, a prince of the Suevi, whom Wolfangius Lazius calls Cadwalder.

CADWGAN, governor, or rather chief governor.

CALCHAS, a Grecian ſoothſayer at the time of beſieging Troy, is from ac-lu-uxa-ſi, he is from the higheſt or upper family.

CALIDONIAN WOOD in Ætolia, a country in Peloponneſus, where Meleager killed the Calidonian boar, and Hercules married Deganira, the daughter of Oeneus, is from cely-dynion, mens cells or hiding places; there were other woods, countries and places of that name, as in Scotland, the Celidonian iſlands, and promontory near mount Taurus, &c.

CAIUS, the name of divers chief men of Rome, is from ci-iu, he is a chief.

CAMBRIA or CUMBRI, CIMERIA, &c. are from the Cumbri people, who have been in poſſeſſion of moſt part of Europe.

CÆSAR, the ſirname of the Julian family at Rome, which from Julius Cæſar became that of the ſucceeding Roman emperors, is from ci-eſ-âr, a chief of the lower world or country.

CAMILLUS, a Roman chief, is from ci-ma-lu, the chief or lord of a great family.

CARINI, a people of Germany, and of Scotland, is from car-i-ni, couſin to us.

CAMBRIDGE, or CANTABRIGIA, is ſaid to have been built by king Cantabrius, expelled Spain 375 years ante Chriſti, but more likely by the Brigantes, whoſe name it bears, and which from bri-gunta, ſignifies the firſt Phrygians, Brigians or Briges.

CAPPADOCIA, a country bounded by Pontus on the North, by part of Armenia Minor and Lycaonia on the South, by Galatia on the Weſt, and by the Euphrates and part of Armenia Minor on the Eaſt, is from cau-pe-ti-og-ſi, it ſhuts up the part on the houſe or ſide of Og or Magog. Pliny ſays, that this term was borrowed from a barbarous word.

CAROLUS or CHARLES, is from caru-ly, a dear or beloved family, or from chi-ar-le-es, a chief of the lower part, or from chi-ar-ly-es, a chief of the lower family.

CARTHAGO or CARTHAGE, is from cae-wrth-auc, a city by the waterſide.

CARACTACUS, is from the Britiſh word caredig, ſignifying

ing

ing affection, and not from teg, a lively colour, as per Campden in folio 30; teg having no ſuch ſignification.

CARIA, a country of Aſia Minor, lying on the Egæan ſea, and joining to Ionia, called ſo from the Carian people, who being deemed neighbours and couſins to the Ionians, they were ſo called from car-ion, Ionian couſins; whence the Germans are partly deſcended.

CARPATHIS, a Grecian iſland, is from auc-âr-peth-ys, an iſland in the lower part, auc-âr ſignifying water-land, or an iſland.

CASSANDRA, a daughter of king Priam and Hecuba, ſo odious to the Trojans that they would not believe her, though prophetically inſpired by Apollo, is from caſa-in-dre, the moſt odious in the town.

CASTOR and POLLUX, who having freed the ſeas from pirates were worſhipped as gods of the ſea, are from auc-eſ-tor, lord of the lower water, and pe-al-auc, the head of the higher or upper water or ſea.

CATILINA, a nobleman of Rome who conſpired againſt his country, is from ci-ti-li-en, a chief or head of an ancient family.

CATANONIA, a country on the Euphrates and Lycaonia in Aſia Minor, is from cau-tu-en-ionia, incloſing the ancient Ionian poſſeſſion, that is, the Ionian borders; and Lycaonia is from ly-uxa-ionia, the upper Ionian family.

CATAMELUS, a prince of the Carni, ſeems to be the ſame as the Britiſh cadwel, and compoſed of cadw-ma-lu, a governor of a great family or nation.

CATO, a Roman name, is from cadw, to keep or preſerve, and might mean a governor.

CECINNA, a nobleman of Rome, is from ci-îs-ena, the moſt ancient head or chief of the lower houſe.

CELETHI, a people of Threſprotia, bordering on Theſſaly, is from celi-ti, the hidden poſſeſſors, as Theſſaly is from ti-iſa-lu, the family of the lower houſe; Threſprotia is from tre-eſ-pro-ſi, it is a town or poſſeſſion of the lower country.

CELTIBERI, a people of Spain, is from celtes-bri, the celt Phrygians, who were a mixture of Cimbri, Phrygians and Celtes, or hidden Phrygians.

CENTAURI, the firſt horſemen, are from centa-uir, the firſt or ſwifteſt men or horſemen, they appearing on horſeback as one creature with the horſe, which went ſwift; they were alſo called the Hippocentaur, or the horſe Centaurs.

CENT, KENT or CYNT, ſignifies firſt or foremoſt, it being the firſt landing place of the Brigantes in Britain.

CELTES,

CELTES, according to Pezron and Carte, ſignifies warlike; others derive them from gala, milk, on account of their living on milk, but it ſeems to me to be derived from celu, to hide, and ti, poſſeſſion, on account of their living in woods and cells, as appears from the names of various places in Wales, Scotland, and other countries.

CELUBRI, in Italy, is from celu, to hide, and bri, the Briges, who went alſo by the name of Celibri and Celubri, they being the ſame as the Celtes or hiding Phrygians.

CERBERUS, ſaid to be a three-headed dog of hell, is from ci-erebus, the dog of Erebus or hell.

CERES or IRIS, the goddeſs of corn, daughter of Saturn and Ops, and mother of Proſerpine by Jupiter, are from ir-îs, the corn, and ci-r'-îs, the chief of the corn.

CHARON, ſaid to be the ferryman of hell, is from ayc-ar-un, one upon the water.

CHERSONESUS, of which there were ſeveral, as that of Thrace, from whence the others took their names, and thoſe of Peloponneſus or Morea, Cimbrica now a part of Denmark, Taurica lying between the Euxine ſea and the Fen Meotis and Aurea in India, is defined under the word Thrace.

CHIRON, ſaid to be the ſon of Saturn and Phylira, whoſe upper part reſembled a man and the lower a horſe, is from chi-ur-in, a man upon a horſe; he muſt have been one of the Centaurs. Phylira ſignifies upon a filley or a young mare.

CHIOS, a Grecian iſland, is from chi-au-ſi, it is the chief water.

CHEDORLAOMER, mentioned in ſcripture to be the firſt king of Elam or Perſia, is from chy-id-ar-lu-mâr, he is a king or chief over a great nation.

CHALCIS, a city in Chalcidine, a midland country of Syria, is from cau-al-ſi, or cau-al-ſi-id-in, a city ſhut up, or ſhut up within, i. e. a midland country.

CHALYBONITIS, lying at the bottom or foot of Chalcidine, is from chalcis and bon-idiu, it is the root of Chalcis, or from chalcis-bon-y-ti-ſi, it is the root of the poſſeſſions of Chalcis.

CHAM or HAM, the youngeſt ſon of Noah, is from hi-am, the upper country, or the part about, i. e. where they then dwelt; but it is to be obſerved here, that though the names of Shem and Cham ſeem to expreſs the country they had poſſeſſed, it does not appear but that they were left together, to poſſeſs what they could, without any expreſs title from

from God by the voice of Noah, for the tenth chapter of Geneſis ſeems to be nothing more than a ſtate and pedigree of Noah's deſcendants and of their firſt poſſeſſions, as nations and families. There ſeems to be ſome ground for ſuppoſing that Cham was the ſame as Neptune, the lord or poſſeſſor of the ſea and ſea coaſts; but this will be further treated of under the word Neptune. Here we may obſerve, that Agenor the firſt king of Phenice, is ſaid to be the ſon of Neptune.

CHRYSORRHOAS, a river in Syria, ſo divided as to become a bog or moraſs, compounded of auc-yr-rhos, the moraſs water.

CILICIA, bounded on the eaſt by Syria, and the Mediterranean on the ſouth; where Tarſhis is ſaid to have firſt ſettled and built Tarſhiſh, from ci-lu-iſa, the firſt of the loweſt nation, viz. the Ionians, as lying on the Mediterranean ſea, which was deemed the loweſt, as the Euxine was the higheſt, where the Phrygians or Gomerians were ſituated, or from the Phrygians reckoning themſelves the chief or upper family, as coming from Gomer, the firſt born of Japhet. Here lie the ancient cities of Celendris, from ci-le-in-dir, the chief place in the land; Soli, from ſi-io-li, it is an Ionian family; Tarſus from tir-iſa-iu, it is the loweſt country, or from Tarſhiſh, whoſe name is defined under Japhet; Iſſus is from iſa-iu, it is the loweſt; Alexandria is from a-li-uxa-in-dir, the uppermoſt family in the land, or from al-auc-in-dre, a town on the water. The rivers here are the Piramus, from p-yr-am-iu, it is the part incloſing; the Cednus is from auc-edn-iu, it is the flying river, or it may ſignify the waters of Eden; Lamus is from le-am-au, the waters ſurrounding a place; they were at firſt governed by the Trojans, according to Joſephus, Strabo, &c. Homer mentions Ætio, father of Andromache, a prince at the ſiege of Troy, which is from y-ti-io, the houſe Io.

CISSEUS, king of Thrace, father of Hecuba, king Priam's ſecond queen, is from ci-iſa-iu, he is a chief of the lower parts.

CÆLO-SYRIA, may come from Celu-Syria, the hidden, hollow or incloſed, or the divine Syria, but the former is moſt likely, it being alſo called Syria Cava, the hidden and hollow, as ſurrounded with mountains.

COMMAGENE, a country in the upper part of Syria, compoſed of cwm, or com-mag-en, the upper great comot. Here probably the Cumbri or Comotbriges had an early ſettlement,

COLCHIS,

COLCHIS, from Golchi, to waſh, the ſea waſhing its coaſts; it is bounded by Iberia on the eaſt, and the Euxine on the weſt, the names of perſons and places ſeem to be Celtic.

COLONE, a city of Phrygia Minor, from cae-o-lu-ion, a city or citizens of the family of Jon or Japhet; Cynthius, ſaid to be the firſt Trojan prince, is from cynt-iu, he is the foremoſt or the firſt.

COMATA or GALLIA COMATA, in which Julius Cæſar included all that remained of Gaul unconquered in his time, is from cwm or com, a comot, a ſtreet or village; from whence the Latin vicus, making vicum in the accuſative caſe, vi, life, being added to cum, to ſignify living together, not knowing that cum alone, as compounded of cy-am, ſufficiently expreſſed it, and it will appear by the name of Gomer, which is from com-mawr, the great comot and commagene in Syria, where his nation dwelt, at the time of the confuſion and ſundry other names of perſons and places, defined in this work in Aſia Minor, Gaul and Britain, that the Gallia Comata, where the Cwm-bri, or Cum-briges or the comot Phrygians, who were always regular dwellers in cities, as appears alſo from the names of the cities, villages and ſtreets, from Aſia Minor into Gaul.

CORINTH, at firſt called Ephyra, is ſituated at the iſthmus of Corinth, is from caer-in-ti-hi, a city on the upper poſſeſſions; Ephyra is from e-ph-yr, the higher part; its citadel ſtood on a hill called Acrocorinthium from a-cri-corinth, the ſtrenghth of Corinth; there alſo ſtands the mountain Pyrene, called ſo from pyr-hên, very ancient; there are alſo two port towns, the one called Leckæum, from le-auc-iu, it is the water place, and the other Cenchrea, from cau-in-auc-ar, an incloſure upon the water; there does not appear to be any names amongſt their kings different from thoſe defined of other parts of Greece.

CORCYRA, an iſland of the Ægean ſea, is from cwr-îs-âr, a part of the lower country.

CORNELIUS, a Roman name of their nobility, from ci-r'-en-li-iu, he is a chief or head of an ancient family.

CRETE, a large iſland lying between the Archipelago and the African ſeas in the Mediteraneam, ſo called from the Curetes, who firſt ſettled there; but it is now called Candia; ſee Curetes; here are many ancient cities, as Ceratus, alſo called Gnoſſus, from cur-y-tu, on the edge of the poſſeſſions; Cydon, from cy-don, the hiſſing of the waves, as ſtanding within their ſound, but afterwards it came to expreſs a city on the waves or ſea ſide; Gortina, from cwrt-hyna, the moſt ancient

ancient city, or in its primary ſenſe, the reſidence of the moſt ancient citizens or fellow dwellers, who probably were the Cimbri; Lycus, from le-ux, the upper place, or from ly-ux, the upper family; Cyrra the borders; Apteron from ap-tre-ion, from the land of Ion or from ap-tir-ion, the off-ſpring of the town of Ion; Heraclea is from hira-clu-au, the longeſt ſea family; Rhithymna is from rhyth-y-man-au, the ſea coaſting breed; Hierapytna is from hira-peth-en, the longeſt divine part; here are two high moutains called Ida and Dicte, which are not eaſily to be defined; they ſeem to me to have been ſo framed, as to expreſs different ideas, as perhaps in the moſt primary ſenſe Ida might mean nothing more than I-da, the ſeeing place, or the place of proſpect, or in a ſecondary ſenſe, the place of the viſionarys; I-da ſignifies the good, or the ground, the good ground or the place of the good; but Dicte ſeems to ſignify the higheſt poſſeſſions of ida, from id-uxa-ti; the names of thoſe ſaid to be ancient kings of Crete were Cretes, ſo called from the Curetes, which ſee; Tales from tu-lu-is, the lower family; Vulcanus is from ve-o-lu-can, he is from the colour of white; Rhadamanthus from rhad-a-maint-iu, he is gracious and great; Milinus is from m-lin-ys, the great lower line; Meliſſeus is from m-li-iſa-iu, he is the great lower family; Cydon from cy-ton, a lord of the ſea or waves; Apteras from ap-tyr-as, from the lower country; Lapithas is from li-ap-ti-as, a family from the lower poſſeſſions; Aſterius is from as-tir-iu, he is the lower country; Minos is from m-en-au-ſi, he is great upon the ſea; Lycaſtus is from ly-ac-as-tu, a family from the lower poſſeſſions; Deucalion is from di-auc-al-ion, the deluge or dark water upon Ion; Idomeneus from ida-m-iu, he is the great Ida; Meriones is from maur-ion-es, the great lower Ionians; and Etearchus from e-tyr-uxa-iu, he is from the upper country. Thoſe people, from their names, don't ſeem to have had a regular hereditary ſucceſſion of kings; but being mixed with the Phenicians and other foreigners, they degenerated from their anceſtry into a corrupt trading people, and at laſt ſettled in Sicily.

Cryse, an iſland of the Ægean ſea, is from cwr-iſa, the loweſt border, or part of the country.

Curetes, or Idæi Dactyli of Crete, Corrybantes of Phrygia, Telchines of Rhodes, and the Cabiri of Samothrace. In Phrygia they attended the myſteries of Cybele, and in Crete thoſe of Jupiter; Bochart thinks they were called Curetes from the Crethims of the Philiſtine people; but they are more ancient; their name is ſaid to be derived from the Hebrew word

word cabir, great or powerful, and many more definitions there are; their numbers by ſome are confined to Jupiter and Bacchus, others mention Ceres, Proſerpine, Pluto and Mercury; I ſhall take the liberty to differ in the explanation of thoſe names from others, as follows; Idæi Dactyli, the moſt ancient name, ſeems to come from ida-da-ucha-tyli, the good upper family, or lords of Ida, the Dactyl or round ode being ſo called from them, rather than they from the ode; the Corybantes are from the old Britiſh cyro, or the Greek kyrieuo, to govern, and ben-ti, the upper houſe, which was that of Phrygia; Cabiri is to ſuccour in the old Britiſh; Curetes is from curo-ti-es, to govern the lower houſe or poſſeſſions, in which Crete was ſituated; and as they are allowed to be religious men, it is not probable that they made uſe of any other ſhield than that of religion; unleſs they ſung the odes for the preſervation of Jupiter; and as to his being bred in Crete, that appears to be fabulous; Telchynes is from tilux-in-es, the family or lords over the lower poſſeſſions, to which Rhodes belonged.

CYNBELINE, chief or king Beli; not as ſome would have it from cynvelin, a yellow prince, but from cyn-o-feli-lin, a king from the line of Beli.

CYRRHUS, a city on the lower border of Commagene in Syria, is compoſed of cwr-is, the lower border.

CYBELE, a Phrygian goddeſs, alſo called Berecynthia, Dindyme, and Idea, is from cy-beli, the companion of Beli, Belus or Apollo; Dindymene is from din-da-m-en, the good, great and divine one; Berecynthia is from bri-r-cynta, the firſt Phrygian; Idea ſignifies a viſionary; the poets and hiſtorians call her the mother of the gods, and that ſhe had her name from a cymbal, a muſical inſtrument; but it is more likely that the inſtrument was named after her; becauſe made uſe of at her feſtivals; ſhe is likewiſe ſaid to be the daughter of Meon, the firſt king of Phrygia, got with child by Attis, whom Meon thereupon putting to death, ſhe became intimate with Apollo, whereby ſhe was ranked amongſt the gods; ſhe is likewiſe taken to be the wife of Saturn, or Time; and the ſame as Rhea, Veſta, and the Bona Dea; ſhe is ſaid to be the ſame as Aſtarte, the Aſſyrian goddeſs, or Venus; it is alſo ſaid that ſhe had a ſon called Corybas, from whom came the Corybantes; the Sibylline oracles are from cybeli-line, the line of Cybele.

CYAXARES, a king of Media and Syria, is from cy-ux-ar, a chief or king over the earth; tho' this may be the primitive ſenſe of the word, the Medes probably carried the meaning ſtill farther; for as they made uſe of the Anubis, repreſented

by the ſhape of a dog, in their language called ci, they poſſibly inſtead of king of the earth, meant a god of the earth; eſpecially as it appears from Herodotus that they called the people after the name of dogs, as Cyrus Nurſe, Cyno, &c. and in the name of Darius the ci is changed into di, which makes it di-âr-iu, he is the god of the earth; ſee Aſtyages, Darius, Cyrus, &c. kings of Perſia; and what is very remarkable, the names of the kings of Perſia, in a litteral tranſlation, ſignify dogs, both male and female, as here Cy-a-xares, is a dog and his couſin.

CYPRUS is from cy-p-ar-ys, the chief part of the lower countries, it being a large fruitful iſland in the Mediterranean, wherein the Phenecians, as well as Ionians, ſeem to have been originally ſettled; its firſt chief city Citium, is from cy-ti-iu, it is the firſt poſſeſſion; the reſt of the names ſeem to be moſtly of Ionian original.

CYCLADES, ſeveral Grecian Iſlands lying between tho Egean ſea and the Myrtoum, is from cy-auc-al-ad-es, a company from the higher to the lower ſea.

CYTHERA, an iſland in the Ionian ſea, is from cy-tir-au, the chief iſland or water land; there is another in the bay of Argos.

D.

DACIA, lying between the Borhyſtenes and Sarmatia to the north, the Danube to the ſouth, Hungary weſtward, and the Euxine ſea to the eaſt, ſeems to be nothing more than a tranſpoſition of geta into da-ge, ſignifying a good nation, or the nation of Ida.

DACTILI. See Curetes and Ida.

DANI or Danes are from da-en, the good and ancient, or the ancient dae; they are ſaid to be deſcended from the Cimbri; probably by the dae or geta, which came from Phrygia, which ſhews them to be a nation of Ida.

DIANA, the daughter of Jupiter, the chaſte goddeſs of hunting, is from dia-en, the divine or heavenly goddeſs, rather than from diana, ſpotleſs.

DARDANIA, Teucria and Troas, ancient countries of Phrygia Minor, come from tir-da-yn-îo, the good land in Io or Ionia; ti-cri-io, the ſtrong poſſeſſions of Io; and tir-io, the land of Io, or tre-io, the town of Io.

DARIUS, king of Perſia, is from di-âr-iu, he is the god of the earth; ſee Cyaxares, and the names of other Perſian kings; Deiphobus, a ſon of Priam and Hecuba, ſeems to ſignify

nify a divine ſon, or divine offspring; but if the letters were in their proper places, it would ſignify he is an offspring from the houſe of Io, from tu-ab-io-ob-iu.

DELOS, a Grecian iſland in the loweſt part of the Ægean ſea, is from ti-al-au-ſi, it is a poſſeſſion upon the high water or the ſea; this iſland was famous for its temples and oracles, eſpecially that of Apollo; here lies mount Cynthius from cy-en-ti-iu, it is the firſt or chief high poſſeſſion.

DEITIES, Heathen. Celus or Ouranos, ſaid to be the father of Saturn or Kronos, ſignifies heaven, not in point of locality, but of time only, in which Saturn was born of Veſta, or Terra, the earth, who was alſo ſaid to be the wife of Saturn; Orpheus and other hiſtorians, collected by Bochart, the beſt of antiquarians, in the firſt chapter of his Phaleg, tend to prove Saturn to be the common father of mankind after the deluge; the ſeveral names of Saturn herein defined under his name is a concurrent proof of his being the ſame as the perſon by Moſes called Noe, for they all expreſs that he was the ſon of the ancient water, he is mentioned by Heſiod, and other ancient authors, as having no leſs than forty-five brothers and ſiſters, but as they all ſignify the different planets, elements, and parts of the earth and water, as Titan the lower poſſeſſions, and Rhea the earth, by a tranſpoſition of the Celtic âr, earth, and ſeem to be a fabulous invention of the ancient Greeks, who were extravagantly fond of a great original, a definition of them would be of no ſervice to hiſtory; to go on then with Saturn, his depriving his father of the power of generation, may allude either to the deluge, which cut off all mankind, except what was produced by the froth of the ſea, and the mutilated members of Cælus, or to Ham's expoſing of his father Noe, or perhaps robbing him of his generative powers, as Moſes ſays in Geneſis, that the world was peopled only by Noe's ſons; the many actions and circumſtances attributed to Saturn by the heathen writers, are by Moſes imputed to Noe; which Bochart in the above-mentioned chapter has ſet in a comparative view, is a farther proof that Noe and Saturn were not different perſons; tho' the Greeks for the ſake of appearing ancient, have multiplied their gods, and out of Saturn made a Cælus; as out of Jupiter they made ſeveral Jupiters, Belus, Apollos, &c. hence it will follow, that Japhet and Jupiter were the ſame, of which their names ſeem to be a ſtrong confirmation; for both names were originally Io, or Ion, as appears by Javan, Ionia, Io pæan, and many other names defined in this Lexicon; and Moſes by Io or Ia meant the ſame thing as the Greeks did by calling Jupiter Apollo or Belus,

Belus, and the Syrians and other nations in calling him Bal, that is the ſun; and tho' Moſes in deſcribing the firſt poſſeſſions added phe-at, to ſignify the part at, the Romans were miſtaken in converting this ſat into pater, father, for Javan was their proper father or founder, as Gomer was that of the Celtes; the Greeks have made a god of him under the name of Zeus, a Term borrowed from the Celtic diu, from whence came the Latin deus; he was alſo the Bal, god, or father of nations; and the jou-pater, or divine father of the Romans, formed perhaps of jou the vocative caſe of diu in the Celtic, but the ancient Britains called him jou, as in di-jou, the day of Jupiter or Thurſday; Cybele is defined in another place, whereby tho' ſhe was called the mother of the gods, and the wife of Saturn, ſhe ſeems to be the companion of Beli, Belus, Apollo or Jupiter, the ſon of Sol or Saturn; all thoſe names from ap or ab aul, or io-ap, ſignify the ſon of the ſun, or ap, from, and o-ll, the high o, or the ſun; Juno and Venus ſeem to be the ſame, both ſignifying white, fair or divine; and tho' Juno is ſaid to be the wife of Jove, and Venus of Vulcan, the former ſeems to be her name whilſt ſhe was living, and the latter after ſhe was conſecrated into a ſtar; as was the caſe with Mercury, who was called Mars, after his demiſe, there being no other Mars beſides Mercury; and the name being of the ſame ſignification, and compoſed of merc in Mercury, which is great; and alſo with Diana, who bore that name on earth, and after her tranſlation into heaven that of Luna, or the moon; Mercury is defined under Gomer; Bacchus is defined under the name, but there does not ſeem to have exiſted any ſuch perſon; ſo of Aurora, Minerva, Pallas, and the other ſuperior goddeſſes; Vulcan is explained under Crete, he being a king of the country; Neptune ſeems to be the ſame as Cham, as will appear under the word Ham and Neptune; Pluto the brother of Jupiter and Neptune was probably Sem, who was ſo called from his reſiding in Spain, to which place he might have been drove with his Phœnicians by his brother Jupiter; where the Phœnicians may have remained 'till the time of Hercules, who drove them into their own country, under the name of Geryon's cows; the demigods of Greece and Rome were nothing more than their princes and great men; thoſe of the Gauls and Germans were the ſame, tho' of different denominations, as Seater for Saturnus, and Sol, the moon, for Luna; Teutat and Woden for Mars and Mercury, and Friga for Venus, it being probably a corrupt term for the Celtic vener; beſides many more petty deities; thus the ſeeming difference betwixt the Germans,

Britains, Greeks and Romans as to the days of the week, their gods Woden, Teutat, Mercury and Mars, ſeem to be fully reconciled.

DIDO or ELIZA, the daugther of Belus, king of Tyre is from ti-at-au, poſſeſſors at the water and e-li-iſa, the lower family or dido may ſignify to cull out, as a colony from Tyre ſettled at Carthage, and it ſeems probable that Tyre was founded by the deſcendants of Tyras, after they had acquired the dominion of the Mediterranean ſea, though Sidon might have been founded by the deſcendants of Shem.

DORIS or DOVER, from dur, water.

DUROVERNUM, a town and port in Kent derived from dwr, water and wern, alder, or perhaps from the Arverni's ſettling there.

DORIS, ſituated on the ſouth of Theſſaly is from dwr, water.

DORIS, a ſea-nymph, daughter of Oceanus and Thetis, is from dwr, water.

DRUIDS, Druidæ or Dryades, ſaid to be ſo called from deru, an oak, which they held in great veneration; but it ſeems to me to come from di-riu-id, it is a dark or divine ſort or kind. See God.

DRUSUS, a Roman name, ſeems to come from dru-ſi-es, a lower or under druid.

DUNMONII, or Corniſhmen, are from dun, a hill, and mon, end, i. e. hilly end, or from dun, men, and Môn, Angleſey, that is, the men of Angleſey; but ſee Britain for a fuller explanation.

DUMNORIX, from dun, man, and rich, chief.

DURIUS, a river of ancient Gaul, which falls into the Atlantic ocean at Oporto, is from dur, water, in a primary ſenſe, but here, it ought to be taken to mean a doorgate or port, from drws, a door, which is alſo from dwr, water, in a ſecondary ſenſe, from its being an opening into the water.

DYRACHIUM, a city of Macedonia, is from tre-uxa-iu, it is the uppermoſt town, or from tir-uxa-iu, it is the upper poſſeſſions.

E.

EBORACUM or YORK, is from y-bro-auc, the neighbourhood of the water, it lying on the river Ouſe; York is from ar or yr-auc, the water, or upon the water; to which the ancient Britains added caer, a city, and called it car-yfroc, or yr-fro-auc, a city in the neighbourhood of the water.

EBRO or IBER, a river riſing in Cantabria in Spain, and diſcharging itſelf into the Mediteranean is from i-ber, the water;

water; E-ber is from the ſpring; and Ebro is from e-ber-au, water from the ſpring.

EDGECOMB, formerly wrote Eggcombe, ſeems to be from y, the, and cum, a canton or comot, or from auc, water, and cwm, or edgecwm, a comot at the edge.

EIONEUS, OENUS or OWEN, ancient names of Greece as well as Britain, Oeneus was father of Dejanira; who was married to Hercules; Eioneus was father of Rhetus or Rhys of Thrace; there was another of that name at the ſiege of Troy. See Oenus.

ELIS, a country and city in Peloponeſus, lying weſtward on the Ionian ſea, is from e-lu-îs, the lower family; Peloponeſus is from pella-pen-iſa, the fartheſt lower part; Olympia is from olympus; Salmone is from ſi-al-mon, it is at the root or lower end; Heraclea is from hira-cau-le, the longeſt incloſure or oldeſt city; Epine is from e-pen, the upper end; Tryphales is from tre-ph-al-îs, a town upon the lower part; Samicus is from ſi-am-auc, it is the part about the water; Hypana is from hy-pena, the high or upper ends, and Phrixa is from phri-uxa, the upper country. The ancient kings of this country were Œtelus, from y-tuli-es, the lower family; Eleus from e-lu-es, the lower family; Augeas from o-ge-as, from the lower nation; Phyleus is from ap-y-lu-es, from the lower family; Agaſtenes is from ag-as-ti-hena-ſi, he is from the ancient lower houſe; Oxylus is from uxa-li-ſi, he is of the upper family, being of the race of Hercules; and Laſus from lu-iſa-ſi, he is from the lower family.

ENGLISH NAMES of perſons. The Engliſh ſirnames being very numerous and moſtly taken from the common Engliſh names of colours, animals, towns, places and things, whoſe meaning are obvious to every Engliſh reader, I ſhall confine myſelf to a few only of ſuch as are ancient and hiſtorical; which ſeem to be of two ſorts, that is, thoſe that have been framed out of the ancient Britiſh or Celtic, previous to the exiſtence of the Engliſh name and language, and the moſt ancient of thoſe ſince brought into uſe by the Saxons, Normans, Germans and Danes, many of which will be found explained under the words Saxons, Welſh, and Scotch; but a few more are here added as follows, viz. Abdy is from ab-dy, the ſon of a houſe or family; Arundel from the name of a place, explained under Kent; Aſtely and Aſton, ſignify the lower family, and the lower town in point of ſituation; Aubin is from the ancient Britiſh particles au-ben, the water end, or a chief or head of the water; Bagot is from bigod, ſaid to be compoſed of by-god; Bampfylde is from ab-ham-field, from the home

field; Barrington is from barre-eng-ton, Barry's great town; but Barre is from the Welſh ab-harri; Berkly is the old Britiſh ber-cly, the water family; Bertie is from ber-ti, water poſſeſſors; Boſcawen is from ab-es-auc-owen, the ſon of Owen on the lower water; Bromley is from bro-ma-ly, the family of the great poſſeſſions or country; Browſe and Bruce from ab-rhys, the ſons of Rhys; Burgoyne ſeems to be from ab-ur-guyn, from the man Gwyn; Burt from ab-ur-ti, the ſon of a man of poſſeſſion; Burrel is from ab-ur-il, from the man of a family or a race; Butler or Boteler from bod-teilu-ur, the abbot or reſiding family man; Byron from ab-yrien, the ſon of Urien or Uranus; Cadogan is explained amongſt the Welſh; Calvert is from ac-il-vert for bert, from a Bertie, or from a high water poſſeſſor; Carey and Carew are from the Britiſh carw, a ſtag, or caru, to love; Carteret is from carter, a compound of cau-ar-tir, a borderer; Caſwall is amongſt the Welſh; Cavendiſh is under Ireland, but it may be from any ridge or back of hills in England or Wales; Chetwynd is from ac-ti-wyn-id, he is from the houſe of Wynn; ſee Wynn amongſt the Welſh; Cholmley is from cwm-ly, inſtead of cwm-bri, the comot family; Cholmondely is from cwm-môn-deily, a family of the comot ſtock, or an ancient Môn or Angleſey family. See Cumbri. Clinton is from cli-en-dun, a man of an ancient clan or family; Clifford from cli-ford, the ford family; Clive from the old Britiſh cli-ve, he is a family; whence Cleveland; Cocks, Cox, Coke and Cooke, are from the old Britiſh coch, red; Codrington is from coed-r-eng-ton, a wood of the great town; Colley, Collet and Colleton, are from the old Britiſh cly, a family; Compton and Campden are from camp-dun, a camp-man or borderer; Cornwall, Cornwallis and Corniſh, are from the name of Cornwall, which ſignifies a corner of Wales; as Conway is from the town of Conway; which ſee under Carnarvonſhire; Cotton is a very ancient name, either from the old Britiſh gyttun, a ſociable one, or from cy-tu-en, a chief of the anhouſe; Courtenay is from the Britiſh cwrt-ena, the moſt ancient court; Craven is from cau-ar-ven, incloſing or ſhuting up the part; Cunliffe from auc-in-li-ef, he is a family upon the water; Cuſt is from cau-is-ti, incloſing the lower poſſeſſions; Damer from tu-mer, the great houſe or the ſea houſe; Daſhwood is the ſame as under wood; Dawkins is the houſe of Hawkins; De Grey is from the colour, or rather from the Celtic de-cri, the ſtrong; Devereux is from de, from, and eureux in France; Dick, Dickſon and Dickenſon, are from Richard, defined under the Welſh; Dormer may ſignify a ſea

port,

port or a great gate; Duncombe is from dun-cwm, a man of the comot or valley; Edgcombe or Egcombe is either from edge-combe or auc-combe, the comot on the water; Egerton is from auc-ar-ton, a town upon the water; Elwill is from il-will, the race of William; Evelin is either from evelin, the line of Eve, or from ev-line, he is a line; Fane or Vane is from vân, the place, or from Wynn, a Welſh name; Fanſhaw, a place below the water; Fazakerley, a family on the lower end of the water; Fiennes is the lower confines; Fermor is from fir-mor, a great man, or a ſeaman; Fitzherbert, the ſon of Herbert; Fitzwilliam, the ſon of William; Fitzmaurice, the ſon of Maurice; Forteſcue is a man at the water ſide; Garth is a garden, or a home-field; Glanville is from glanville, the edge of a village, and ſeems to be the ſame in the old Britiſh, as Townſend in the Engliſh; Godolphin is the ſon or the action of a dolphin; Gore and Gower are the names of ſeveral places in Wales; and they may come from gwr, man Grenville is a green valley; Greville is a grey valley; Groſvenor is either from gro-es-van-ur, a man below the ſand part, or from croes-van-ur, a man of the croſs place or croſs turning, or perhaps from Oſweſtry; Hanbury is from hen-bri, an ancient mountain poſſeſſor; Harcourt is high over the court; Harley is high over a family, or from hîr-ly, an old family; Harvey is high in life; Hayes is from Hay, defined under the Scotch; Henly is literally the Welſh hen-ly, an ancient family, the Romans having added fama to ly, which in the Celtic ſignifies a family, and hên is the common word for ancient, and the Engliſh adjective an-cient is formed of the Celtic an-ſi-hen-it, it is an ancient or heaven; Herbert is another Britiſh name, from hîr-bert, a long continued water poſſeſſor, or an ancient Bertie, or perhaps an ancient Britain; Hobart is a bold Bertie; Holburne is from hîl-bryn, the hilly race; Holmes is the ſame as home; ſo is Hume; Holt is ancient; Howard is from Hugh or hiw-ard, a high ward, or hy-ar-ti, high over the poſſeſſions, or a bold governor; Howe is from the Welſh hîw; Hunt and Hunter are from hi-ynt, they are high; Jackſon is the ſon of Jack; Jeffrys is from Jeffry; Jenkinſon is from Jenkins; Jenins is from jeny-en-ſi, he is an ancient Jenny or Jane; whence Jeniſon and Jenings; St. John is under the Welſh; Ingram is from ing-ar-am, great over the neighbourhood; Iſham is the lower home or ham; Irby the high liver; Irwin the Wynn; Keppel or Capel, a chapel; Knight is from the Latin Equites; Langdale is from li-eng-da-le, a great family in good place; Lane is fair; Laſcelles is a populous race; Laurence is from laur-en-îs, he is the ancient lower ground; Lee is from le, a place; Lenox is from li-en-ux, the high or ancient

family; Liddel is from li-da-le, a family in a good place, or a well ſituated family; Lutterell is from luther-il, the race of Luther; Lyſter is from ly-es-ter, the family of the lower country; Manners is from mannor; Martin is from the Britiſh Merddyn or Merlin; Maſham is from maes-ham, the home field; Melliſh is ſweet; Molineux is from ma-lin-ux, a great high race; Monſon, the ſon of man, or mon; Montague is from monta-ge, the mountain nation, perhaps the Allobriges a Celtic people; Mordaunt is from mor-da-ynt, they are great and good; Neville ſignifies new; Noel is from en-o-il, ancient of race; Norris is from ni-ar-es, we are from the lower country, or from en-wr-es, a low or humble old man; Norton is from nor-dun, a northern man; Palmer is from ap-ailmer, the ſon of Ailmer; Paterſon is the ſon of Padern, a Welſh name; Pelham is the fartheſt ham or home; Penton and Pennington ſignify the town's end; Percy is defined amongſt the Welſh; Petre and Peters is a rock; Petty, Petit and Pit, ſignify little; Perceval is under Welſh; Pecock is from ap-cock, the ſon of a cock; Poulet is from ap-au-li-it, he is a ſon of the water family; Praed is from ap-rad, a gracious ſon. Prowſe is the ſame as prys the ſon of Rhus; Pultney ſignifies upon the high part, or from ap-al-ti-ni, it may ſignify from our high or an ancient nouſe; Raſhleigh is the lower place; Reynolds is the ancient holder; Rolt is from r'-hold, the holt; Roſs is from rus; Ruſhout is from rhys-out, out of Rhus; Ruſſel is from rhys-il, the race of Rhys; Sackville from is-auc-ville, is a village on the water ſide; Saville is the ſame, from is-au-ville; Sandys, he is the ancient houſe; Saunders is an ancient poſſeſſor; Scawen is the ſon of Owen, or from is-auc-owen, Owen at the water ſide; Scudamore is the great houſe; Selwin is from ſil-wîn, the the race of Winn; Sewell is from ſi-au-il, he is the ſea race; Seymore or St. Maur the great ſaint; Sherrard, he is over the country; Shelley is a high family; Shirley a governing family; Sibthorpe is from ſi-ab-thorpe, he is the ſon of Thorpe; Spenſer is from ſi-pen-ſir, he is the head of the country; Stanhope is from ſi-ti-en-hope, he is from the houſe of an ancient family, or the ancient houſe of Hope; Stanley is from ſi-ti-henly, he is from the houſe of Henly; Stanwix, he is at the water ſide; Starkie, he is upon the water; Staunton, he is below the town; Stourton, it is the water town; Sturt, a contraction of Stuart; Sutton and Hutton are from the ancient Britiſh hyttun, a bold man; whence alſo Totton; Talbot is from tilu-abot, the abbot family; Thynne, the ancient houſe; Treiſe, the lower town; Trelawney, the fulleſt or largeſt town;

town; Trevanion is the ancient townſhip; Triſt is ſadneſs; Venables, he is from the houſe of Vane or Wyn; Verney and Vernon, out ſpring or offspring; Villiers, a villager; Waller is a Welſhman; Walter is Welſh land; Watſon, his ſon; Whitemore, a great white; Wilbraham, a William of the ham neighbourhood; Wilkinſon, the ſon of Wilkin, or William's kin; Willoughby, a William water dweller; Willey, a William; Wilſon, the ſon of William; Winnington, a great Wynn town or man; Wodehouſe, the houſe of wood; Worſley, from the lower family; Wyndham is a Wyn of the ham; York is a ſea coaſter or a ſeaman, or from the city of York. See Saxon, Scots, Welſh and Iriſh.

Eolis or Iolis, from io-li-es, the lower family of Io.

Epirus, ſituated on the weſt by the Adriatic ſea, Eaſt by Etolia, on the ſouth by the Ionian ſea, and north by Theſſaly and Macedonia, is from e-p-oera-iu, it is the coldeſt part; this was an ancient kingdom of the Æacide, or the ſons of Idæ from æ for y-ac-ida. Here were ſeveral ancient cities, as Oricum from oera-cum, the coldeſt comot; which was ſituated in Chaonia or Ux-ionia, the upper Ionia; Pandoſia from pen-to-iſa, the head of the lower borders; Caſſiope from cae-iſa-pe, a city of the loweſt part; Antigonia from en-ti-ge-ionia, the ancient poſſeſſion of the Ionian nation; Phœnice from pen-iſa, the loweſt part; Elaus from y or e-lu-is, the lower family; and Chimera from chim-ri for Cumbri, a Brigian comot; Ambracia from um-bri-cae, a city of the Cumbri, which was ſituated in Theſprotia, or id-es-broti, it is a country of the lower houſe; Mæandria is from maion-dir, it is the land of the great Ionians, which lay on the river Mæander; Cæſtria is from cae-is-tir, a city in the lower country; (whence our Cheſter); Charadra from cae-aradr, the plough city. In Moloſſis or Mau-lu-iſa, the great loweſt family, there are Dodona from to-ti-ion, the borders of the houſe of Ion; Paſſaron from p-iſa-r'-ion, the lower part of Ion; Tecmon is from ti-ac-mon, from the houſe of the great Ion; Phylace is from ap-hyl-iſa, from the lower race; and Horreum from oera-ui, it is the coldeſt. Here were the rivers Acheron, or auc-âr-ion, the water of the Ionian country; the lake of Acheruſia from auc-âr-iſa, the water of the lower country; and the Ceraunian mountain from cau-ar-ion, it ſhuts upon Ion. The kings here ſeem to have been the ſame as the Thracian; as Pyrrhus from ap-rhys; Moloſſus from mau-lu-iſa-iu, it is the lower great family; Pielus from ap-y-lu-es, from the lower family, &c.

Ephori, the Lacedemonian magiſtrates, who were five in

number, and like the tribunes to the Roman conſuls, they were to the kings, from whom they could receive the people's appeal, is from e-phe-ar, the head or chief over.

ERICHTHONIUS, a king of Troas, is from er-ixa-thun-iu, he is the higheſt or upper man, or from eurych-thun-iu, he is the goldſmith, perhaps a tradeſman and chief magiſtrate rather than a king, though ſo called; but the former etymology ſeems moſt probable.

EREBUS or EBERUS, ſaid to be a river of hell, is from e-ber-iu, it is the water; or from er-eb-ys, the water without a bott m.

EUROPA or EUROPE, bounded ſouthward by the Mediterranean, weſtward by the weſtern or Atlantic ocean, and eaſt and north by the northern ſea and the river Tanais; ſome derive it from the Tyrian Europa, but it ſeems to me to come from oera-pe, the coldeſt part; ſee Epirus, and other places of Greece. This Europa is ſaid to be the daughter of Agenor, king of Phenicia, whom Jupiter in the ſhape of a bull carried into Crete; this proves that a colony of Phenicians ſettled very early in Crete.

EUPHRATES, a large river riſing in the mountains of Armenia, and continuing its courſe through Armenia and Syria, and dividing Arabia, Chaldea and Babylon from Meſopotamia; thence falling with the Tygris into the Perſian gulph, and called by the Arabs Schat-al-arab, from Si-auc-al-arab, it is a water upon Arabia, ſeems to come from auc-phe-ar-at, waters ſpringing in Armenia or Arârat; this circumſtance favours thoſe who fix the reſting place of Noah's ark on one of the mountains of Armenia; it likewiſe ſeems very probable that the firſt migration of Noah and his people from Arârat was along the banks of the Euphrates to Babylon; for it clearly appears from this work, that all the firſt migrations into Europe were along the ſea coaſts and the banks of rivers.

EUBEA, an iſland on the coaſt of Boetia, took its name from Boetia. The chief city here is Chalcis, lying at the lower water ſide, which is from cy-au-al-es, a city on the lower water; there are other ſmall iſlands hereabouts not worth mentioning.

EVANDER, ſaid to have ſlain his father and fled from Arcadia into Italy, is from evan-dir, the land of Ion or Javan; Evan, Ion, Javan, John, and Owen or Oen, being of the ſame ſignification in the ancient language, and Evenus and Oenus appear to be ancient Greek names.

EUROPE, Herodotus, l. 4. and other hiſtorians could de-

rive

rive from no other original than the Tyrian Europa, but it comes from oera-pe, the coldeſt part of the earth.

EXETER, ſaid to come from the river Iſca, or from the Roman legion Auguſta ſecunda being ſtationed there, is compounded of îs, lower, and auc, water.

G.

GADES, CADIZ or CALES, the lower part of Spain, are from cau-ti-es, or cau-al-es, incloſing the lower part; whence Gaditanum Fretum, or the Streights of Cadiz.

GALLUS, a river running from mount Olympus through Bithynia into the Euxine ſea, the waters of which it was believed, inſpired the prieſts of Cybele called the Galli by the ſtrength of its minerals, ſo as to ſuffer caſtration in order to be qualified for the prieſthood, is from gallu, powerful.

GAUL, the ancient country of the Cimbri, Gauls, and Celtes, included ancient Iberia, now Spain and Portugal, Gallia or France, and the Low Countries, &c. Germany, part of Denmark, Switzerland or Rhœtia, Vindelicia and Noricum, Savoy and Lombardy; alſo Gallia Ciſalpina, containing Piedmont, Milan, Parma, Mantua, Venice, Genoa, and alſo Great Britain, Ireland, and other iſlands. Cæſar mentions only Gallia Belgica, Acquitanica and Celtica, or Armorica, which were the countries remaining unconquered when he entered Gaul. The other parts, conſiſting of Spain, Portugal, Ciſalpine Gaul or Gallia Togata, and Gallia Narbonenſis or Bracata, now called Gaſcony, Languedoc, Provence and Dauphine, and the ſea coaſts weſtward, had been before reduced by the Romans; nor has he mentioned the German country, &c. beyond the Rhine, as a part of Gaul, but he ſays that the Romans gave the name of Gauls only to ſuch of the Celtes as lived between the Seine and the Loyre, and that the name Galli was of a Latin original; but by the bye it muſt have been a Latin word formed out of the Britiſh or Phrygian word gallu, powerful or valiant; the firſt mention of this term being of the river Gallus in Phrygia, whoſe waters were ſo very powerful as to make the prieſts of Cybele run mad. I ſhall here take notice only of Tranſalpine Gaul, which lies weſtward of the Alps, and is bounded by the Rhine, the German and Britiſh ſeas, the weſtern ocean and the Pyrenean mountains, though it ſeems pretty clear that the Celtic countries extended eaſtward beyond the Danube, at leaſt

as far as the Neiſter and Cymbrica Cherſoneſus, beyond which were a mixture of Celtes and Scythians called Celto-ſcythæ, but the countries beyond the Rhine are to be treated of under Germany and Scythia. The principal rivers of this country are the Rhine, which is from rhing, between, as dividing the Gauls and Germans; the Sequana, now the Seine, which divided the Belgæ from Gallia Propria, is compoſed of ſi-auc-guana, it is the weakeſt water; as the Liger, now Loyre, dividing Middle Gaul from Acquitania, is from lai-ag-er, the leſs acting water; the Garumna is from the Celtic garu, rough; the Rhodanus, now Rhone, from R'hedan-iu, it is the flyer; and the Arar from ara, ſlow. Thoſe people are called by various names, as Belgica, from ab-il-au-ge, the offspring of the water nation, viz. the people of Britany, or from bi-al-auc, dwellers upon the water, which was the German ſea; Armorica is from ar-mor-iſa, upon the lower water, otherwiſe called Acquitania, from auc-tan, below or under the water, and Lugdunenſes from le-auc-dan-ſi, it is a place under or below the water; the Pyrenees from pyr-hen, very ancient; the Narbonenſes from ni-or-bonen-ſi, we are from the root or ſtem; the Allobriges, the hilly Briges; the Helveti from hil-y-ti, the race of the poſſeſſors; Britannia from briti-hena, the moſt ancient poſſeſſion of the Briges. Theſe countries were alſo divided into Bracata, from bro-ucha-ti, the poſſeſſors of the upper regions, and comata from cwmma-ti, the great comot poſſeſſors; the Ciſalpine part of Gaul being called Togata, not till after they had put on the Roman toga, when they were made a province of Rome, and it not being to be ſuppoſed but that the manners of the Comata and Braccata were alike. Here were many other ancient diviſions and deſcriptions of people and cities, as Marſeile, either from mar-ſil, the great race, or from môr-ſil, the ſeafaring race; Glanateua, from glan-y-tu, the edge or borders of the poſſeſſions; Geneva, from gene-au, the mouth of the water; Lingones from lin-ge-ion, from the line of the Ionian nation; Sequani from ſi-auc-guana, it is the ſlow water, perhaps from their living upon the river Arar, or the ſlow river, or near the ſource of the Sequana; Rauraci from ar-yr-au-uxa, upon the upper water, they being ſeated near the ſource of the Rhine, which was likewiſe the upper river; the Tribocci from tir-be-auc-i, the lands or poſſeſſions upon the upper part of the water; the Nemetes from ni-am-ti-ſi, they are without fixed poſſeſſions or habitations; Vangiones from van-ge-iones, the deſcendants or ſons of the Ionian nation; the Ubi, from au-bi, the dwellers in or upon the water;

ter; Batavi, from bi-ti-au, dwellers on water poſſeſſions; the Toxandri, from tu-auc-in-tir, in the country on the water ſide, or poſſeſſions of a water country; Menapii, from minape, the narroweſt part; Morini, from môr-în, upon the ſea; Aduatici is from a-tu-auc-ti, the poſſeſſions on the ſide of the water; the Nervii, from în-er-vi, livers or dwellers in or upon the water; the Attrebates from a-tir-ab-au-ti-es, the country from the water of the lower poſſeſſions, which was the Britiſh ocean; Ambinani, from am-be-au-en, about the end of the higher water, or the German ocean; the Vellocaſes, from vi-al-auc-es, dwellers or livers in or upon the lower water; the Lexovii, from al-auc-vi, livers upon the water; the Eburovices is from e-bro-y-auc-es, the country or neighbourhood of the lower water; the Aulerci, from aler-îs, upon the lower water; Biducaſſe is from bi-at-auc-iſa, dwellers at the lower water; the Unelli is from yn-au-al, in the ſea or high water; the iſland Piduna from p-id-un-au, it is a part in the water; Abrincatui is from a-bri-in-auc-ti-iu, they are Brigians in the water poſſeſſions; the Rhadones are from rhyd-iones, the Ionian ford or paſſage; thoſe of Vorganium from vôr-ge-in-iu, they are the nation in or upon the water; Ingena from in-ge-in-au, an ancient nation upon the water; the Veneti are from vi-in-au-ti, livers in or upon the water poſſeſſions; the Brivates, from bri-au-ti-es, the firſt water of the lower poſſeſſions; Oiſmii is from au-îs-am, about or the borders of the lower waters; the iſland Uxantes, from uxa-in-ti-au-es, the uppermoſt in the lower water poſſeſſions; Curioſolites is from cur-iſa-al-i-ti-es, the lower end or corner upon the lower poſſeſſions; Nannetes, from ni-am-ti-ſi, they are without fixed poſſeſſions or habitations, who were the Celtes; Andres from yn-tir-es, within the lower poſſeſſions; Pictones is from pe-ux-ti-au-in-ſi, it is a part of the upper poſſeſſions upon the water; Santones is from ſi-en-ti-au-in-es, it is a high poſſeſſion on the lower water; Petrocorii is from peth-or-cyrra, part of the borders; the Bituriges from bi-dur-ixa-ſi, they are dwellers on the higher water; Uaſates from yſa-ti-ſi, it is the loweſt poſſeſſion; Tarbelli is from tir-bella, the fartheſt land; Eluſates from al-yſa-ti-ſi, they are above the loweſt poſſeſſions; the Auſcii from au-ſi-uxa, the water that is uppermoſt; the Convenæ, from cau-in-vanau, the ſhutting in or incloſing the parts; the Tectoſages is from tu-uxa-to-iſa-ge-ſi, it is the upper ſide, top or covering of the lower country; Toloſates, from to-al-iſa-ti-ſi, it is the top upon the lower poſſeſſions; Volcæ is from vi-al-cau, dwellers or livers upon the

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incloſures or borders; Volcæ Arecomici is from volcæ-r'-cwm-uxa, the Volcæ of the upper comot; the Cauares from cau-ar-es, incloſing or ſhutting up the lower parts; Voconti is from uxa-yn-ti, the uppermoſt in the poſſeſſions; Tricorii is from tir-cyrau, the land borders; Segalauni is from iſa-ge-al-au-en, the loweſt nation upon the high water, which was the Rhoſne; Ruteni, from yr-ti-en, the high poſſeſſions; Gebena, the high ends; Devona, from dewn, the deep, or from ti-von, the houſe of Môn, or the great Ionians; Arverne, from ar-vern, upon the alders or alder groves; Lemovices is from le-ma-vi-uxa, the great place of the upper dwellers, or from lu-mau-vices, the great comot family, or the Ordovices, which ſee; the Ædui, from y-idæ, the Ida men or Trojans; the Boii, from ab-io, the ſons of Io; Seguſiani, from ſi-auc-iſa-in, the race upon the lower water; the Leuci, from lu-uxa, the upper family; Treviri, the townſmen; Sueſſones, from ſi-iſa-iones, they are the lower Ionians; Gerſoriacum, from ge-iſa-r'-cum, the lower nation of the comot; here was Portus Iccius or Calais, from porth-uxa-iu, it is the upper port, and gal-uxa, the upper Gauliſh port, which implies a lower; thoſe were the firſt poſſeſſors of Britain; Pariſii, from p-âr-iſa, part of the lower country; Lutetia, from li-ti-iſa, the family of the lower poſſeſſions; Rhemi is from R'-am, the part about or ſurrounding; Trecaſſes, from tir-auc-iſa, the land of the lower water; the Cornutes, from carnedde, which were coped heaps or mounts of ſtones brought together for the purpoſe of ſacrifices, omens and burials; the Caletes of Belgia, from celi-ti, the Celtes, or the hidden poſſeſſors, who dwelled in woods and cells, leading a paſtoral life; but ſuch of them as went by the names of Cumbri and Galli were regular dwellers in cities from their firſt foundation in Aſia Minor, as appears from the names of their ancient cities, from thence down to the moſt weſtern parts of Gaul, Britain and Ireland.

GEPIDE, a Gothic or a Getic nation, is from ge-ap-ida, a nation from Ida.

GETÆ, or Goths, deſcended from the Daæ, who were the Phrygians of mount Ida, and conſequently Celtes, is compoſed of ge-da, the Ida nation, or a good nation, da being the Celtic term for good; it is a compound of id-a, it is the earth; and God ſaid that the earth was good; hence the Engliſh term good, as well as the Greek agathos, was formed in conſequence of the modern name Goth, aſſumed by the Getæ or Daæ, and alſo the modern word God. It

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may be here obſerved, that ſuch parts of the Engliſh dialect as differs from the Celtic, of which theſe terms ſeem the moſt diſtant, have been framed from the names and great actions of the people, as will appear from a peruſal of the Saxon names of perſons and places.

GERMANS, Teutones, Gomeri or Cumbri, and Marcomanni appear by their names to be the ſame people; the name Gomer mentioned in Geneſis, and defined in this Lexicon, ſeems to be the firſt appellation; whence probably was formed the name Mercury, by a tranſpoſition of Gomer into mer-co, with the addition of ur, man, rendering the ſignification a Gomeri or a Gomerian man; the name Marcomanni is the ſame as Mercury, with a variation only of the old Celtic word ur into the modern term man, formed from the Celtic môn, a root, ſtem, or race; which alſo comes from the ancient Phrygian term Mæones, compoſed of ma-iones, ſignifying the great Ionians; hence thoſe names become connected with the term Teutones; which is from teut, a contraction of Teutat, the name of Mercury, in the Celtic ſignifying the divine father, and Iones, which renders the ſenſe the Ionians of Mercury, Teutat or Gomer, the eldeſt ſon of Japhet or Jupiter, the eldeſt ſon of Noe or Saturn; and who as all hiſtorians are agreed were the anceſtors of the Gomeri or Cumbri, bri in Cumbri being only a different way of expreſſing the ſame people, as the Briges were the anceſtors of the Meones; thence probably aroſe the notion that the Germans were ſo called from their being couſins of the Cumbri; this ſtill confirms my notion, which is, that the name German comes from guyr-mæon, the great men of Ion; but as the language of the Cumbri, which is that of this Lexicon, gives the etimon of the German language, and defines the names of ancient perſons, places, &c. there ſeems to be no doubt of their being of one and the ſame original; I ſhall therefore here proceed to explain thoſe names. Firſt then as to the principal rivers of Germany, viz. the Danube or the Iſter, and the Tyras or Neiſter, are from dan-ub, below the upper; iſ-ter, the lower country; tyras, the lower country; and in-eſ-ter, within the lower country; this country was called the lower country, or the country of Tyras, as may be ſeen defined under Japhet, where it likewiſe appears that this country was part of Tyras's allotment, ſo that the German boundaries at firſt extended to the Neiſter; the Rhine is from rhing, between, it being the diviſion betwixt Proper Germany and Belgic Gaul; the Viſtula or the Weichſel, are from vi-is-tu-al, upon or above the dwellers of the lower poſſeſſions, and uch-iſel, above the low,

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which implies that it was the boundaries of the Germans, who were a part of the lower poſſeſſions, or the Celtes; the Draw is from drwy-au, the thorough water; the Morau is from mor-au, the great water; Nab from en-ab, from the heighth; the Necker is from en-auc-ar, the water in the high country; Regen from r'-auc-en, the high water; Veſer from au-is-r, the low water; the Elbe or Elve is from al-bi, or al-vi, both ſignifying the high ſpring; the Ems or Amiſia is from am-is, or am-iſa, ſurrounding the low, or loweſt parts; the Lippe is from al-pe, the high part, as the Yſel is the low; at the ſource of the Rhine is the lake Brigantinus, from Brigunta, the firſt Phrygians. Here follow the names of the ancient places, cities and people of Germany; that is to ſay, the Trebochi, whoſe city is Straſburg, from ſi-tra-ux-bro, it is a town or poſſeſſion in the upper country, formerly Argentoratum, from r'-gunta-tre-iu, it is the firſt town, or from tre-bro-uxa, the town of the upper country; Trier is from tre-r', the town by way of preeminence, and whoſe inhabitants were called Treviri, the towns men; Ratiſbon, as lying on the river Regen, ſeems to be from ar-au-ti-es-bon, upon the water riſing or having its root in the lower poſſeſſions; or perhaps on the water on the lower part of the country of the Boii; the Ambriones is from Umbri or Cumbri and Iones, that is, the Cumbri Ionians; ſee Umbri explained under Italy; the Vandali from van-da-li, the ſons of the good family, or the ſons of the Daæ or Getæ; which ſignify the good and the good nation; Getæ-iones were the ſame as the Gothones; who were a mixture of the Getæ and Ionians; Vangiones from van, ſon, and Iones the Ionians; Hermæones from hir-mæones, the ancient or long continued Mæonians; Ingevones from en-ge-veones, the ancient Mæonian nation; a part of Carnarvonſhire is called after this name; Hermunduri from hir-mæon-dyr-i, the ancient Mæonian poſſeſſions; the Varini were the ſame as the Morini of Gaul, ſignifying ſeamen or ſea-coaſters, the m changing into v by inflection; Saxones from ſi-ac-iones, they are the ſons of the Ionians, or ſi-auc-iones, they are the ſea Ionians, or ſi-auc-ſons, the ſons of the ſea; the Angli from eng-li, an extenſive family; the Cimbri from cum-bri, the comot Brigians, or the ſociable Phrygians, who always dwelled together in towns, which ſome of the Celtes did not; the Nemetes from ne-am-ti, no fixed poſſeſſions, who were the ſtraggling Celtes; Boii from ab-io, the ſons of Io; Eburones from ab-ur-iones, from the men of Ion; Brigantes the firſt Phrygians; Chauci from ge-auc, the water nation; Ubii from au-bi, water dwellers; Bructi is from bri-auc-ti, the water

Brigian

Brigian poſſeſſors; Friſii is from bri-iſa, the lower Brigians; Chamavi from auc-am-vi, the dwellers about the water; Marſi, the ſeamen; Uſipi from iſa-pe, the loweſt part; Sicambri, the ſea Cumbri; Iuliones from Iones, the Ionians; Semnones is from ſi-am-iones, the Ionians about the water; Tubantes is from ti-bant-es, the poſſeſſors of bottoms; the Dulgibini from dol-ge-bi-in, the nation dwelling in vales; Mattiaci is from am-tu-uxa, about the upper part or ſide; Allemani, the high or upper parts or upper men; Mænapii from mina-pe, the narroweſt part; Carini from cau-ar-en, incloſing the higher country; who had the towns of Corlin, from cau-ar-le-en, incloſing the upper place; and Camin, from cau-am-en, incloſing or ſhutting about the upper part; Commagene from com-ma-ge-en, the great ancient comot nation; there was another Commagene on the banks of the Euphrates; Lemovi is from le-am-vi, dwellers upon the borders; Caviones, the Ionians on the borders; Longobardi, either the ſhip bards, or the nation of an extenſive country; Finingia is from fin-en-ge, a nation upon the borders; Hilleviones is from hil-viones, for maones, the radical m changing into v in compoſition, as in Vionedd in Carnarvonſhire, ſignifying the race of the Mæones, or the great Ioninas; Sitones from ſi-ti-iones, the water poſſeſſion Ionians, or Ionians on the water ſide; Nerigon is from in-oera-ge-ion, the Ioninas of the coldeſt country; Marchiofinl is from marc-io-finia, the mark of the Ionian borders; Scritofinni is from ſi-cau-tir-finniau, it ſhuts the borders of the country; Lapiones from al-y-pe-iones, the Ionians of the upper part; Bructeri from bro-auc-tir, the poſſeſſor of the water country; Iſtavones is from iſa-ti-viones, the loweſt Ionian poſſeſſions; Marſi, the marſhes, or Foſſa Druſiana, from foeſi-dwr-iſa-in, the dykes on the lower water; and the Quadi from auc-ti, the water poſſeſſion.

GIGANTES, according to Pezron, means ſprung from the earth, and according to Carte from gugproud, but gug ſignifies to frown, and the true definition of this word ſeems to be either from ge-gunta, the firſt born, or the firſt nation, or from ag-ge-ſi, they are from the earth, but the latter moſt probable.

GLAUCUS, ſon of Hippolocus, a fiſherman, who having laid his fiſh on the bank, they no ſooner taſted of an herb, than they leaped into the ſea; which Glaucus perceiving, and taſting of the ſame herb, he alſo leaped into the ſea, is from glau-ac-iu, it is the action of rain; which is drawn out of the ſea, moiſtens the ground, and returns to ſea again.

GORDIUS, a king of Phrygia, from a ploughman, who conſecrated

ſecrated his cart in the temple of Jupiter, was therefore called gwr-diu, the man of God; to the beam of this cart was faſtened the Gordian knot, which Alexander the Great cut.

GOMER, or Gomer Gallus, is on all hands agreed to be the founder of the ancient Gauls, Celtes and Cimbri; there have been various attempts to define this name, and many are of opinion that Gomer and Cimbri are of the ſame ſignification; but it ſeems to me that Gomer is from gom or com-mer for maur, that is the great comots, and that Cumbri is from cwm-bri, the comot Briges, or in a more primitive ſenſe from go-am-wir, the men dwelling together, or ci-am-bri, the Briges dwelling together, as in comots and villages; it is probable that the Gomerian nation were, at the time of the confuſion at Babel, in Commagene in Syria, Commagene being of the ſame ſignification with his name, and the names of the ſeveral comots, diviſions and cities in Syria, being purely Celtic, as appears by this Lexicon.

GREECE, is from ge-âr-is, the nation of the lower country; the people were alſo called Pelaſgi, from pella-as-ge, the fartheſt lower nation; Hellenes from hil-en-es, the lower ancient race; Achæi from ach-i, a high offspring. Thoſe are further exemplified under the names of the different ſtates of Greece; but the name Greek may come from ge-r'-auc, the water nation.

GWRTHEIRN, is from gwr, man, and heirn, iron, a hardy man.

GYARUS, an iſland of Greece in the lower part of the Ægean ſea, is from auc-âr-as, the lower water country or iſland.

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HALONESUS, a Grecian iſland in the upper part of the Ægean ſea, is from hi-al-au-neſa, up the neareſt ſea, or the near high water.

HAMADRYADES, is from am-y-dryades, about the oak trees. See Druids.

HEBE, daughter of Juno, without a father, ſo called from heb, without.

HEBREW and Celtic vocables, which have any affinity, according to Dr. Davies, who underſtood both languages, and endeavoured to prove them of one origin, are as follows, viz. abreth, zebach, ſacrifice; ach, iachaf, a ſtem; achwyn, horiach, accuſation; adciladwr, ardecal, a builder; adrodd, dauar, declaring; addoli, haddar, adoring; aeth, atha, he went;

afange,

afangc, anakah, a beaver; awch, jehah, edge; agen, chageuah, a chink; agos, nagas, nigh; anedd, naueh, an inn; anos, anas, incite; ar, al, upon; arch, argaz, cheſt; archolli, chalal, wounding; aſgen, nezek, miſchief; aſgrwn, gorem, a bone; athro, thorah, a teacher; attal, atal, withold; baban, babah, baby; bachgen, bachur, boy; bagad, gad, company; bagl, makel, a crutch; bala, balang, bleat; barr, beriach, bar; bara, barah, bread; bargen, macar, bargain; bawd, bohen, thumb; bedd, beth, grave; bêr, beriach, a ſpit; bore, boher, morning; brâs, bari, fatt; brawd, berith, brother; brith, barudh, pied; bryſio, barach, ſpeed; buwch, bacar, a cow; bychan, pachoth, little; cadarn, cabhir, ſtrong; caer, gadher, a ſhire or city; ceiſio, kaſhaſh, ſeek, calleſtr, chalamiſh, flint ſtone; cammu, caphaph, crooken; camel, gamal, camel; canu, nagan, ſing; carrai, keſher, latchet; câs, caas, hatred; caſglu, kaſhat, collect; cau, gaiaph, ſhut; cawn, kaneh, a cane; cawr, gouer, a giant; cefn, gouah, back; ceg, chec, palate of the mouth; cell, cele, cell; cerdded, darac, going; cerydd, gearah, correction; cipio, cabang, catch; clafychu, chalah, languiſh; clai, chol, clay; cleiriach, celach, an old churl; cliw, koll, call; coppa, gaph, a cap; corlan, cala, ſheepfold; corn, keren, a corn or horn; cnap, kanaph, a knot; crach, garau, a ſcab; crafu, garadh, ſcrape; crio, kara, cry; croen, ngor, ſkin or covering; croth, cereſh, womb; crif, gafar, ſtrong; cuchio, iacach, chide; cudd, cahadh, concealing; cwys, ſhucha, a cave, or a furrow; cylch, gelil, a circle; cynull, canas, collect; cyſgod, ſuccath, ſhade; cyſgu, ſhacab, ſleep; chwant, chamudah, want; chwech, ſheſh, ſix; da, tau, good; daear, erets, earth; dafn, nataph, drop; dagr, dakar, dagger; dail, daliſh, leaves; dâs, gadis, ſtack; dawn, neden, donation; delw, tſelem, idol; diffig, fug, defect; diden, dad, teat; dilyn, dalah, follow; dinas, medinah, city; draen, dardar, thorn; du, deio, dark; dylluan, helil, owl; dyrchafu, arach, erect; egori, karang, open; efori, mahar, morrow; ellyll, elil, idol; emenyn, hemah, butter; enaid, anaph, mind; ewyllys, hoil, will; frwyth, peri, fruit; fydd, pittah, faith; fyſg, chaphaz, ſpeed; gadael, chadal, leave; gafael, kibbel, a hold; gafr, car, a goat or ram; galw, koll, call; gallu, iakol, valour or value; giau, gieh, ſinew; gobr, copher, reward; goer, karar, rigour; gofal, aual, care or wailing; gorwedd, gahar, lie along; gofod, iatſag, ſet; gwael, kalal, vile; gwag, bakak, vacant; gwaith, ngeth, work; gual, cothel, wall; gwarr, ngaraph, nape of the neck; gweled, galah, look upon; gwîn, iain, wine, gwiſg, ſuccah, veſt; gwlad, alil, land; gwr, geuer, man;

gyrru, garaſh, run or race; hafn, hoph, haven; halogi, halal, unhallowed; halan, melach, Salt; hardd, hadhar, adorn; haul, halal, the ſun or to lighten; heddiw, haiom, this day; helig, alah, willow; herlod, ieled, lad; hi, hi, ſhe; hiio, ialad, multiply; hîr, erec, higher; hoedl, hedhel, life; hoff, ahaf, favour; hynod, nodang, known or notable; jach, chai, healthy; ing, nganah, narrow; joli, hillel, hallow; lamp, lapidh, lamp; llacau, tſalach, ſlacken; llaeth, chalav, milk; llafn, lahav, blade; llen, lahag, learning; lleſg, ngazal, ſlack; lleuad, levanah, moon; llew, laui, lion; llewa, lacham, ſwallow; lloſgi, ſalach, to burn; llyfy, lakak, lick; mab, ben, a boy; maen, even, a mount or rock; malu, chalam, to mill; mam, em, dam; marc, marak, mark; marchnad, macar, market; mawl, mahalel, laud; melus, malats, mellow or melifluous; meſur, meſurah, meaſure; mettel, metil, metal; morthwyl, halmuth, a mallet; mûd, dom, dumb; myſgu, maſak, mix; nag, manang, a negation; nodi, nodang, to note; nofio, naah, to navigate or ſwim; occhain, anach, a ſigh; oes, jeſh, is there; ogof, geveh, cave; oll, col, all; pabell, pelilah, pavillion; palfu, pelaſh, delve; parth, bether, part; paradwys, pardes, paradiſe; paſg, peſach, paſſover; paſſio, paſach, paſs; pechod, paſach, ſin; pedwar, arbang, four; pîg, pi, beak; pinagl, pinnah, pinnacle; plyg, palac, a plait; pori, bier, feed; porth, pethach, port; potten, letten, paunch; pûr, bar, pure; rhedeg, rahat, run; rhes, ſeder, row; rhodio, radaph, ride; rhwyd, reſheth, riddle; rhwymo, ratham, wrap; rhyfeddu, hafar, admire; ſack, ſak, ſack; ſaer, haraſh, artificer; ſaith, chetz, ſhaft; ſaith, ſheba, ſeven; ſal, zabel, vile; ſarph, ſaraph, ſerpent; ſevyll, ſatſav, ſtand; ſidan, ſadin, ſilk; ſio, ſhoa, ſounding; ſôn, ſheon, ſound; ſugno, janak, ſuck; ſûr, ſeor, ſour; ſy, jeſh, yes; ſych, tſichch, dry; ſymud, mut, move; ſymnu, ſhainam, amaze; tam, taam, mouthful; tarrio, taradh, tarry; ti, attah, thou; tlawd, dal, poor; tomen, domen, dunghill; tref, tſor, a town or territory; trefn, tur, order; troi, jarat, turn; twyll, hetel, beguile; uchell, ngalah, lofty; uchenaid, anacha, a ſigh; yd, hittah, ſeed or corn; yfori, mahar, tomorrow; ymadroedd, imrah, oration; ymud, mor, move; ymoſgor, magur, habitation; yſgeler, ſacal, wicked; yſpio, tſaphah, eſpy; yſtlus, tſad, ſide; yſtof, ſhetei, ſtuff in the loom; yſtor, tſari, roſin; yſtun, jaſhat, extend. As I am wholly unacquainted with the Hebrew, I ſhall not preſume to give any judgment thereof, but leave it to thoſe who have been at the pains of ſtudying it; but I will venture to ſay, that it is as like the French, German, Engliſh,

or

or any other language as the Welſh; and if I might judge of it from the ancient names of perſons and places, or from the origin of language, upon my plan of ſpeech, I muſt needs ſay that it ſeems to be a very corrupt dialect.

HELLESPONT is from hil-eſ-pont, the bridge or ferry of the lower or European race; it being the ancient paſſage of the Phrygians into Europe. See Japhet.

HECATE, ſignifies the moon, from hi-auc-ti, the high water houſe.

HECTOR, a Trojan chief, and ſon of king Priam, who after he had done many feats at the ſiege of Troy, was killed by Achilles, and his body dragged round the city, is from hi-ac-tor, high acting lord.

HELENA, ſaid to come from y lana, the faireſt, and to have been daughter of Jupiter, by Leda, married to Menelaus, and ſeduced from him by Paris, is moſt likely from hil-en, the moſt ancient or divine race, epithets of ancientry being the moſt uſual in the Trojan and Greek names of women.

HELENUS, ſon of Priam and Hecuba, is from hil-en-iu, he is of divine or ancient race.

HELENA, an iſland of Greece, is from hil-hena, the moſt ancient race.

HELVETIA, the thirteen cantons of Switzerland, ſignifies the race of the poſſeſſors, or from hil-veneti, the race of the Venetians.

HENGIST and Horſa, two ſea captains or chiefs of thoſe Saxons, who came to the relief of Vortigern, or rather returned to their ancient ſeats, which they quitted when the Romans took poſſeſſion of the country, are from hen-gueſt, an ancient coaſter, and wr-ſea, a ſeaman, gueſt or keſt ſignifying a coaſt or bay, as that betwixt Carnarvonſhire and Merionethſhire, and Keſtevan in Lincolnſhire.

HERCULES, in a ſecondary ſenſe, as he was a terrible warrior, is from erxill-li, a terrible family; but in a primary ſenſe, as he is ſaid to be the ſon of Jupiter and Alcmena, it ſignifies from yr-uxa-li-ſi, he is the upper family, viz. the Phrygian, for I take it that the name Hercules means a nation or family, and not any particular perſon.

HERMIONES, a people of Germany, is from hir-meones, the long continued or ancient Meones, or great Ionians.

HESPERUS, ſon of Iapetus, and brother of Atlas, being expelled his country ſettled in Italy, and went to the top of mount Atlas, the better to obſerve the courſe of the ſtars, is from heſperus, the evening.

HESUS or Mars is from huad, a dog, he being the barking Anubis.

HIERAPOLIS, a city of Phrygia, is from hira-polis, the longeſt or moſt ancient city.

HIPONEUS, a ſon of Priam, and Hecuba of Troy, is from hi-ap-ion-iu, he is the boldeſt ſon of Ion.

HOMERUS, the famous poet, ſaid to be ſo called from his being blind, was alſo called Meleſigines, from meleſig-en, the ſweet one.

HORATIUS, a Roman name, is from hi-ar-ti-iu, he is a bold governor; whence alſo Howard.

HORTENSIUS, a Roman name, is from hi-ar-ti-en-es-iu, he is a bold or high man, or governor over the lower ancient houſe; which was that of Ionia or Greece.

HUNGARY, or the ancient Panonia, lying on the Danube, is from Hun-ge-ar-y, the country of the Hun nation.

HUNNI or Hunns, a Scythian people, who after doing much miſchief in Italy, Gaul, aud other parts, about the year three hundred and ſeventy-ſix, at laſt ſettled in Panonia, which they called Hungary, is from hi-un, the high or bold ones.

HYPERBOREI, a remote people to the northward from Greece, is from uper-pe-oera, above or beyond the coldeſt parts, which muſt be antient Gaul and Britain.

HYLLUS, ſon of Hercules, by Deianira, from whom the people of Illyria were called Hyllienſes, is from hyll, terrible or ugly.

HYDRUSIA or Tenos, an iſland in the Ægean ſea, are from hy-dwr-iſa, the loweſt in the high water or ſea, and ti-en-au-es, a poſſeſſion in the lower water.

HYMELUS, a prince of the Marcomani, ſeems to be the ſame as the Britiſh Hy-wel, or Howel, in Engliſh, that is, bold and hardy, or rather from hy-w-al, a bold valiant man.

I.

JAPHET, the eldeſt ſon of Noe, is from I-o-ph-at, the part the ſun is at, that is, the weſt. Moſes in Gen. x. 5. expreſly ſays, that amongſt his deſcendants were divided the iſles of the Gentiles, thereby meaning Europe, as is agreed on all hands. It ſeems to be a part of that wherewith Japhet was to be inlarged, and excepting Madais, the ſettlements of all Japhet's deſcendants, are fixed in Aſia and Europe, weſtward of the Euphrates, by the moſt approved hiſtorians and

and geographers; the poſterity of Shem and Cham being ſettled promiſcuouſly in the weſtern part of Aſia and Africa. Japhet had ſeven ſons, Gomer, Magog, Madai, Javan, Tubal, Meſhech and Tiras; Gomer the eldeſt had three ſons, namely Aſchenas, Riphath and Togarmah; Javan had Eliſha, Tarſhiſh, Kittim and Dodanim, who were all the deſcendants of Japhet concerned in the firſt diviſion of the world. In order to fix the firſt ſettlement of thoſe people, it ought to be remarked on Geneſis x. 5. that the meaning of thoſe expreſſions, "every one after his tongue, after their "families, in their nations," is, that the grandſons and their deſcendants who were the families, were ſettled within the limits of the ſons who were the nations; ſo that Gomers followed Gomer, and Javans their father Javan. It ſeems univerſally agreed that Tyras's firſt ſettlement was in Thrace, extending his borders from the Thracian Boſphorus along the northern coaſt of the Euxine ſea eaſtward, as far as the river Tyras, which his name confirms, as compounded of tir-as, the lower poſſeſſions. It is alſo agreed that Madai's firſt poſſeſſions was Media; which his name, the ſituation of the country, and ſeveral paſſages in Daniel, Eſther, and other parts of ſcripture, which call Media Madai, likewiſe confirm. Next to Madai were Magog, Tubal and Meſhech, of whom Ezekiel, chap. xxvii. and xxxviii. makes but one nation, which the beſt hiſtorians and geographers have fixed in the upper countries lying betwixt the Caſpian and Euxine ſeas; this their names confirm, for Magog is a compound of am-auc-og, ſignifying about the great ſea, which was the Caſpian; Tubal is from tu-be-al, on the hilly ſide; and Meſhech from maes-auc, ſignifies the fields or campaign country upon the water. Upon this country weſtward is the Leſſer Armenia and Cappadocia, where Togarmah has been placed by ancient hiſtorians, as will appear from Bochart, and as his name expreſſes him to be, it being compoſed of ti-og-ar-am, upon the confines of the houſe of Og, or Magog the great Og, and Cappadocia from cau-pe-tu-oc-ſi, ſignifies that it ſhut or incloſed the part upon the houſe of Og. On Togarmah weſtward along the Euxine ſea, in the country called Paphlagonia, hiſtorians have placed his brother Riphath, of which his name is deſcriptive, for it is compoſed of ir-phe-au-ith, ſignifying that it is the higher water parts. Still farther weſtward on the Euxine ſea in Bithynia and Phrygia Aſchenas, one of our anceſtors, has been placed, and the re his name alſo fixes him, for it is compoſed of aſ-auc-en-as, lower on the lower higher water, which was the Euxine, the

Caſpian being the upper of the other higher water, and the Mediterranean being deemed the lower water; near him, at Troas, is ſuppoſed to be the reſidence of his father Gomer, being there conveniently placed in the van for conducting his bands or deſcendants thus fixed in his rear, over the Thracian Boſphorus into Europe, where he had ſent Tiras before him in order to clear the country of woods and wild beaſts; ſo that Gomer and his bands, as they are called in ſcripture, ſeem to have occupied this country and the paſs of the Thracian Boſphorus in the form of an army, and ſo that none but his own people could poſſibly paſs into Europe that way. Magog, Meſhech and Tubal, had in like manner poſted themſelves at the paſs by mount Caucaſus, between the Caſpian and Euxine ſeas, ſo that no other people could there paſs into Ruſſia and the other northern parts of Europe. Javan, whoſe name from Jo-van, ſignifies the place of Io or Japhet, ſeems to have been ſettled with his deſcendants along the Mediterranean coaſt, from Phenicia to the moſt weſtern part of Aſia, ſeating himſelf in Ionia the frontier country, and having likewiſe ſent before him into Europe his ſon Eliſha, who from the name ſeems to have founded the city of Elis in Peloponneſus; and as the moſt weſtern parts were deemed the lower, from the ſetting or going down of the ſun in the weſt, ſo here it appears from Eliſha's name that he was the loweſt family, it being compoſed of e-li-iſa, the loweſt family. In Javan's rear, that is, upon Ionia eaſtward, within their father's limits, were ſeated his three other ſons, which their names as well as ancient hiſtory manifeſt, for Tarſhiſh, from tir-îs-ſhi, ſignifies the lower country or poſſeſſions, thoſe on the other ſide of the Euphrates belonging to Shem and Cham being the upper poſſeſſions; ſo that this country muſt be Cilicia, where he built Tarſus. Kittim is from auc-ti-am, poſſeſſions about the water, and Dodanim, or rather Rhodanim, from âr-au-id-am, the country ſurrounded by the water, which ſeems to be the iſle of Rhodes, with the adjacent coaſt. Madai ſeems to have been left behind to puſh the other Japhetan nations forward into Europe, as he afterwards effectually did; ſo Magog and his bands or families paſſed into Ruſſia, &c. Gomer and his bands into Thrace, Illyricum, Panonia, Italy and Gaul, driving Tyras before them till their arrival in Tyrrhenum or Tuſcany, in ſeveral bands along the banks of the Adriatic and the Danube, as Rhiphath and Togarmah did another branch of the Thracian or Tyraſian nation or families along the Euxine coaſt, as far as the river Tyras, and ſo on over the northern parts of ancient Gaul, whilſt

Aſkenas drove the Italian branch of them from Italy into Spain, and from thence again over the ſouthern parts of Gaul; ſo that they lived, Nomades like, without fixed poſſeſſions; but after the peopling and cultivation of Europe they were conſolidated into one nation with the deſcendants of Gomer. Javan and his families continued in their firſt poſſeſſions, from whence they ſent colonies into Greece, Macedonia, Italy, and ſome parts of ancient Gaul. This account will ſcarcely admit of a contradiction, becauſe the living language of the Cumbri of Wales, who are owned by all to be the deſcendants of Gomer, ſeems to be the language of thoſe firſt poſſeſſors of the earth; nor is it probable that Gomer's deſcendants, who were to poſſeſs the iſles of the Gentiles, and now appear to be in poſſeſſion thereof, had their firſt poſſeſſions fixed eaſtward of Madai, and the poſterity of Shem and Cham. But ſee Shem and Cham.

IAPETUS, ſaid to be the ſon of Cœlum, a valiant man of Theſſaly, and father of Prometheus, is either the ſame as Japhet, or derived from i-ap-to, the ſon of the high covering or ſky.

IAPYGES, were probably the nation of Japhet, who were the firſt Curetes and Idæi Dactili of Crete; who afterwards are ſaid to deſert their religion, wherefore they were conſumed by fire from heaven.

JAVAN, Ia or Io, and van, ſituation, that is, Io's ſettlements.

IBERIA, y, the, and ber, water, the watery country; it lies eaſtward on Albania, weſtward on Colchis, and north on mount Caucaſus; the names here ſeem to be Celtic.

IBER, a river of Spain. See Ebro.

ICARIA, a Grecian iſland famous for its paſture, alſo called Doliche, is from i-auc-ar, the water country; and Doliche is from dôl-auc, the water or wet meadows.

ICENI, the inhabitants of Eſſex, come from is, below, and ceni, the Kentiſh.

ICUS, a Grecian iſland in the lower part of the Ægean ſea, is from i-auc-es, the lower water.

IDA, a mountain near Troy in Phrygia, and Crete, ſo called from Idæi Dactili, reſiding there, or the mountain of the viſionaries.

IDÆI DACTILI, ſaid to be ſons of Minerva and Sol, or of Saturn and Alciope, called alſo Corybantes, are defined under Curetes and Ida.

ILIUM or Troy, a city of Phrygia Minor, comes from hil or il-ion, the race of Io or Japhet.

Illyricum, extending along the northern coaſt of the Adriatic from Macedonia and Mæſia, on the eaſt to the confines of Italy and Noricum weſtward, having Panonia on the north, and only Mæſia and Thracia betwixt it and the Thracian Boſphorus, is from hil-wyr-y-cwm, the race of the comot men, who were the Cumbri, or the comot Briges; but in a ſecondary ſenſe it may be defined from hill-wyr-y-cwm, the terrible men of the comot. Thoſe people were called Liburnians and Iapydes, from li-bri-en-an, ancient Brigian family, and Io-ap-ida, the Ida ſons of Io, both ſignifying the Trojans or Phrygians; their cities along the ſea coaſt were Sicum, from ſi-auc-am, it is ſurrounded by water; Salona, from ſi-al-au-en, it is upon the high water or the ſea; Tragurium, from tre-auc-ar-iu, it is a town upon the water; Narona, from nar-au-in, upon the water of the Nar river; Onæum is from au-in-iu, it is within the water; Epidaurus is from e-p-ad-au-ar-iu, it is the part of the ſea coaſt; Rizinum is from âr-is-in-au, the lower country upon the water; Budua or Budoa is from by-ad-au, dwelling at the water; Olchinium is from al-auc-en-iu, it is upon the higher water; Liſſus or Aleſia is from a-le-iſa, the loweſt place; Scodra or Scutari is from ſi-auc-tir, it is the water country; Dalminium is from ad-al-min-iu, it is at the edge or border; Fianona is from fin-ionia, the edge or confines of Ionia; Tarſatica is from tir-iſa-ti-auc, the lower land of the water poſſeſſions; Senia is from ſi-in-au, it is upon the water; Lopſica is from al-p-iſa-auc, upon the lower part of the water; Peſchas is from p-es-auc, a part below the water; Ænona is from en-au-in, within the high water or the ſea; Scordona is from ſi-caer-dona, it is a city uppon the waves; Iadera is from i-au-dir, the water country; and many more names of leſſer note, which may be eaſily defined.

Imbrus, an iſland oppoſite the Thracian Cherſoneſus in the Ægean ſea, ſaid to have been ſacred to Mercury and the Cabiri, is from imbri-au-es, the Cumbri or Brigian lower water.

Iole, daughter of Hyrtus, whom Hercules took from her father and gave to his ſon Hyllus, is from io-li, the Ionian line or race.

Ionia, ſituated on the Ægean ſea in Aſia Minor, took its name from Japhet; here Javan ſettled after his father's removal, and was thence called Javan or io-van, the place of Io.

Iphigenia, daughter of Agamemnon, who by the advice of Calchas a ſoothſayer was to have been ſacrificed to Diana, is from i-ap-uxa-geni, ſhe is from the higheſt birth.

Ireni,

IRENI, of Norfolk, Suffolk, Cambridgeſhire and Huntingdonſhire, is from ir-heni, the moſt ancient; or from er-in, in or upon the water.

IRELAND, called by the inhabitants Erin, is from er-en, the water one, or from the Ireni of England; which ſee; Hibernia is from y-ber-un, the water one, that is, the iſland; er-land is the water land, or an iſland; the Iberi of Spain were ſo called from their dwelling on the Iber, which from i-ber, ſignifies water from the ſpring or a river. This iſland contains five different provinces, which ſeem to have been inhabited by as many different people. As Munſter, from môniſa-tir, the root of the lower land, or the loweſt poſſeſſion of Môn or Angleſey; in this province are the counties of Kerry, from caer-y, the city or ſhire; Deſmond is from tu-iſamond, the loweſt part of Munſter; Cork is from caer-auc, the city upon the water; Waterford is from water-ford, the water way or ferry; Limerick is from le-am-r-auc, a place ſurrounded by water; and Tiperary is from ti-pe-âr-y, the country ſide. Leinſter is from le-neſa-in-tir, the neareſt place in the land; or as it is alſo called Lein, it may be from lein, a part of Carnarvonſhire oppoſite thereto; which ſee under Britain; this country was firſt inhabited by the Brigantes, and Menapii or Mina-pe, the narroweſt part; Kildare is from kill-da-âr, the good hazle country; Kilkenny is from kill-ken-y, the ancient Cells, or the ancient hazle groves; Carlogh is from caer-le-auc, the incloſed place, or the city upon the water; Meath ſeems to be from ma-ti, the great poſſeſſions. Conaght or Conaghtia is from cau-in-auc-ti, poſſeſſions incloſed by water; Tumond or Clare county, from tu-mond, the Munſter ſide; Gallway from ge-al-au-y, the nation upon the ſea; Maio is from am-au, about or upon the water; Sligo from ſi-al-auc, it is upon the ſea; Letrim is le-tir-am, a place upon the land; Roſcommon is from rôs-cwmen, the heath or high moraſs comot. Ulſter or Altenia is from al-is-ter, above the lower land, or al-tu-en, upon the higher ſide; Louth county is from al-au-ti, poſſeſſion upon the water or ſea; Cavan is the incloſing end; it is alſo called Breany, the hills; Fermanagh is from fer-mannau, the water parts; Monaghan from mon-auc-in, at the foot of the water, or from my-ux-en, the high mountain; Armagh is from ar-ma-auc, upon the great water; Antrim is from an-en-tir-am, a country upon or about the higher water; Colrain is from cau-al-ar-en, ſhutting up or incloſing the higher country; Tiroen, is the land of Oen or Owen; Donegall or Tirconel, from tu-en-cau-al, incloſing the upper ſide and Tir-

congl, the comer land; and indeed Tiroen may be from tir-au-en, the land upon higher water or the upper ſea. Some of the people of this iſland were called the Brigantes and Menapii from thoſe of Britain; the Luceni from le-iſa-ni, our loweſt parts; Velabri from vella-bri, the fartheſt Brigantes; Uterini from y-tir-ni, the land of us; the Oudiæ from au-ti-in, they are the water poſſeſſors; they were alſo called the Coriondi, the borderers; but the Luceni and Velabri were alſo of Spain; the Iberi from i-ber, the dwellers upon the water; the Menapii from mina-pe, the narroweſt part, which was that between St. David's and the province of Leinſter; Blani is the foremoſt; the Cauci, from cau-auc, the water incloſing part.

IRISH names of perſons are all Engliſh, Scots or Welſh, when they are ſtripped of their o's, fitz's and mac's, which ſignify ſon, as Obrian, Oneal and Ohara, are the ſons of Brian, of Neal and of Harry; Fitzwilliam, Fitzgerald, and Fitzmaurice, are the ſons of William, Gerald, and of Maurice; and Macklin, Macklean and Macgra, are the ſons of Glin, Lane and Gray; neither have I been able to diſcover from the names of places, or otherwiſe, that the people of this iſland have a different origin from thoſe of Great Britain; unleſs, as their hiſtorians contend for, ſome Spaniards have intermixed with them; but it would contribute very little to the honour or virtue of the nation, to be mixed with the blood of Moors, Phœnicians and Carthaginians.

ITALY, is from i-teuly, the families, or from ida-ly, the Ida family or nation; whence alſo the Rutuli, as compoſed of r'-tuli, the family; it was alſo called Saturnia, from Saturn. This country is bounded by the Tyrrhenian, Ionian and Adriatic ſeas, and the Alpine mountains, and it is conſidered as inhabited by three different people, called the Ciſalpine Gauls, or thoſe within the Alps, in the moſt weſtern parts; Proper Italy, which was the middle part; and thoſe of Magna Grecia, or the moſt eaſtern parts next unto Greece. I ſhall follow theſe diſtinctions in order to ſee, if there be any ground for ſuppoſing Italy to have been at firſt planted by ſo many different people. To begin then with Ciſalpine Gaul; the ancient names of people, cities and countries to be met with here are as follow, viz. the Lepontii, from lu-pen-ti, the family at the top of the poſſeſſions, one of whoſe cities was Brigantium, from bri-gunta, the firſt Brigians; Salaſſi, from ſi-iſal-ly, it is the family in the lower part, whoſe city Oſcala is from iſa-le, the loweſt place; Vedianti, from vi-tu-en-ti, dwellers on the upper or higher ſide of the poſſeſſions; the Taurini is from ti-au-ar-

en, poſſeſſors on the higher ſide of the water; Seguſiani is from ſi-auc-iſa-in, they are on the lower water; the Cottiæ, from cyttia, the cottagers; Libicii are from lu-be-iſa, the family of the lower part; they were alſo called Vercella, the men of the lower part, from wir-iſa-le; alſo Laumellum, a powerful family, from llu-m-allu; the Canini, from auc-en-in, upon the higher water; Ligures are from li-auc-ar-es, the family upon the lower water; their ancient cities were Genoa and Savona, both ſignifying the mouth or gate of the water or ſea ports; and Monæci from mon-iſa, the loweſt part. The Ciſpadana are from cis-pa-dan-au, within the part under the water, that is, the Po, or from cis-po-dan-au, within the Po's lower water; thoſe are called Boii, from ab-io, the ſons of Io; Lingones, from lin-ge-ion, the line of the Ionian nation; and Senones from ſen-iones, the old Ionians; their cities were, Bononia, the Ionian root; Ravena from ar-van-au, upon the water place; Parma from p-âr-ma, the great country part; Placentia is from pla-iſa-in-ti, the loweſt part of the poſſeſſions; Nuceria from neſa-r-au, the neareſt to the water; and Mutrina from mau-ti-en, the great mountain or high poſſeſſions. Tranſpadana ſignifies the part above the Po; there were the cities of Comum, a comot; Bergomum, the water comot; Brixia from bri-uxa, the upper region; Mantua from man-tu-au, a place at the ſide of the water; Verona is either from ver, a ſpring, or wir, or viri-men, and Ionia. The Cenomanni here from Senones-man, the place of the Senones; the Veneti from van-en-i-ti, the place of the ancient poſſeſſions; Euganæi from y-ge-hena, the oldeſt nation; Luvi is from lu-hi, the upper family; Inſubres from in-iſa-bri, in the loweſt regions; and the Orobii from ar-au-be-i, upon the water of the higher part; and Carnii from cau-ar-ni-i, ſhutting up our higher part. In Italy Proper, or Middle Italy, are Umbria, or Cumbria, the c being dropped, either to diſtinguiſh it from the other Cymbri, or in its inflection, or being placed in compoſition, as when the word preceding it ends in g, the c in Cumbri is dropped in the pronunciation, for inſtance, Gwraig Cumbri, a Welſh woman, is pronounced gwraig-umbri; Etruria from e-tir-r-au, the land upon the water, alſo called Tuſcany, from ti-es-auc-yn, poſſeſſions on the lower water, and Tyrrhenia from tir-hen, the ancient land, it having been firſt poſſeſſed by Tyras, the ſon of Japhet; Sabini from iſa-ben-i, the loweſt end; Latinum from le-ti-en-iu, it is the place of the ancient poſſeſſors; Picenum is from pe-iſa-ni-iu, it is our loweſt part; Veſtini, from vi-es-ti-ni, the dwellers below our poſſeſſions; Marrucini from mor-uxa-ni, the dwellers on our upper ſea; Pe-

ligni

ligni from pe-al-auc-ni, a part upon our water; Samnites from ſi-am-in-ti, it is about or incloſing our poſſeſſions; Frentani from fryn-tan-ni, under our hills; Marſi, dwellers in marſhes; Hirpini from hi-ar-pen, upon the high end; and Campani from cau-am-pen-ni, ſhutting about our borders or ends. Umbria is ſaid to contain the cities of Arminium from ar-min-iu, it is upon the edge or borders; Piſaurum, from p-iſa-ar-iu, it is the loweſt part of the country; Fanum Fortunæ, from fan-fortun, the fortune place; Sena Gallica, the ancient Gaul; Cæſeno, from cae-ſena, the oldeſt city; Sarſina, for Carſina, from caer-ſena, the oldeſt city; Urbinium, from ur-be-ni-iu, it is our part; Metaurenſe is from am-tyr-ni-ſi, it is about or upon our land; Hortenſe from hi-ar-ti-ni-ſi, it is higher upon our land; Sentinum is from ſen-ti-ni-iu, it is our ancient poſſeſſion; Æſis from au-i-ſi, it is the lower water; Camerinum from cau-am-ar-ni-iu, it is incloſing our country; Iguvium from uxa-van-iu, it is the upper part; Mevania is from am-au-vanna, about the water parts; Spoletium is from îs-pe-al-ti-iu, it is the loweſt part upon the poſſeſſions; Tifernum is from ti-fer-ni-iu, it is our water poſſeſſions; Neuceria is from ni-uxa-ar-iu, it is our upper country; Camellaria is from cau-am-al-ar-iu, it is incloſing the high or upper country; Aſiſium is from a-iſa-iu, it is the loweſt ground; Hiſpellum is from hi-es-pe-al-iu, it is upon the part below the high; Fulginium is from fe-al-auc-ni-iu, it is a part upon our water; Tudor is from tu-dwr, the water poſſeſſions; Narnia is from in-ar-ni, it is our country; Ameria is from am-er-iu, it is about the water; and Ocriculum is from auc-r-cau-al-iu, it is the water incloſing or ſhutting upon. There are the Apennine hills, which are from a for y-pen-en-in, the head or high end in the ſky. Etruria is ſaid to have contained the following cities or rather families, viz. Volſini from vi-al-neſa-iu, the high dwellers next to us; Cluſium is from cau-al-es-iu, it is incloſing or ſhutting upon the lower part; Peruſia is from p-ar-iſa, a part of the lower country; Cortona is from cur-ti-ionia, the borders of the Ionian poſſeſſions; Aretium is from ar-i-ti-iu, it is upon the poſſeſſions; Falerii is from fe-al-er-iu, it is the part upon the water; Volaterræ from vi-al-tir, dwellers on high land; Vetulonium the old Ionian family; Ruſellæ is from r'-iſa-le, the loweſt place; Tarquinii is from ti-ar-auc-ni, poſſeſſions on our water; Cære from caere, a city; Veii, from vi-au-i, the dwellers on the higher or upper water; Luna from le-yn-au, a place upon the water; Piſæ from p-iſa, the loweſt part, or pe-is-au, the lower water part; Populonia is from pobl-ionia, the Ionian people; Talamon from tu-lu-môn, the family of the Mæones or of Mau-

Ion, the great Ionians; Coſa, from auc-iſa, the lower water; and Alſium from al-is-au-iu, it is upon the lower water; the Sabines are either from iſa-ben, the loweſt end, or from ſi-ab-en, they are an ancient offspring. The Sabine cities were, Cures from cwr-es, the lower borders; Nurſia from ni-ar-iſa, our loweſt ground; Eretum from ar-y-ti-iu, it is upon the poſſeſſions; Cutiliæ is from cy-tylu, the firſt or chief family; and Amiternum is from am-i-tir-ni-iu, it is about or incloſing our land. In old Latium were the cities of Tibur, compoſed of ti-ber, poſſeſſions on the water; Prænestе, from bri-neſa-ti, the country next our poſſeſſions; Gabii, from ge-ab-i, a nation from the upper part; Equi, from e-uxai, the upper; or Equiculi, from e-uxa-li, the upper family; Aricia is from ar-uxa, the upper country; Tuſculum is from tu-iſa-ux-lu, the lower poſſeſſions of the upper family; Lanuvium is from le-en-vi-iu, it is the higheſt dwelling place; Alba is from al-be, a high or upper part; Rutuli are from r'-tu-ly, the family; Volſcii from vi-al-es, the dwelling below the heighths or hills; Auſones is from au for y-îs-iones, the lower Ionians; Samnites is from ſi-am-ni-ti-es, it is about or ſurrounding our lower poſſeſſions; Sabini is from iſa-ben-ni, our lower end. In Magna Grecia, the names ſeem to be of the ſame original; as Apulia from ap-y-lu, from the family; Lucania from lu-uxa-ni, our upper family; Calabria from cau-al-bri, ſhutting or incloſing the country; Brutii from bri-ti-i, the upper or high ſide of the country; or rather from bri-ti, the Brigian poſſeſſions; Rhegium is from rhing, between; Locri from al-auc-ar-i, upon the water of the upper country; Crotona may be from cwr-tyna, the higheſt corner; Elea from al-au, upon the water; Geryon is from gwyr-ion, the men of Ion; Pucetia is from p-iſa-ti, the lower end of the poſſeſſions; and Cerille is from cwr-i-lli, the corner of the family. The rivers of Italy are Po, or p-au, the water part, alſo called Eridanus, or the flying one; Druria, or rather dur-i, the high water; the Seſſites from ſi-iſa-ti, it is on the loweſt ſide or loweſt poſſeſſion; the Ticinum from ti-is-ni-iu, it is our lower ſide; Adda is from au-ad, an addition of water; the Ollius from au-al-iu, it is the high water; Minaus from man-is-iu, it is the lower part; the Tanarus from tan-ar-iu, it is from the lower ground; the Trebia is from tir-bi, the land part, or from tre-bi, the town part; Rhenus Bononienſis is from rhin-bon-ion, between the race of Ion; Arnus is from ar-n-iu, it is our country; the Tiber is from ti-ber, the water poſſeſſions; the Lyris from al-ar-is, upon the lower country;

country; Vulturnus is from au-ul-tir-ni-iu, it is the water upon our poſſeſſions; Silarus is from iſal-ar-iu, it is the low ground; Sybaris is from ſi-be-ar-iu, it is upon the lower part; Crathis is from auc-ar-ti-es, water upon the lower poſſeſſions; Auſidus is from au-ſi-idiu, it is the water of life, or my water; Aternus is from a for y-tir-ni-iu, it is our land; and Metaurus is from am-y-tir-iu, it is about or ſurrounding our land. The mountains are defined elſewhere. There were other appellations given to the firſt inhabitants of the country, as Aborigines, either from a-brigians, or from ab-origines, from the original, or a nation from the original in point of time, and not Terrigenæ or earth-born, for ge anciently did not ſignify earth, but birth or generation, whence the Greeks made uſe of it to expreſs earth inſtead of tir, which ſignified dead, and not generating earth or ground; it is ſo applied in Pelaſgi, a name of ſome of the ancient people of Italy, which ſignifies that it was the fartheſt of the lower nation, from pella-iſ-ge; the Coriolani is from cwr-y-le-ni, the corner of our part. There are a few of the ancient Italian kings of this country mentioned, as of Etruria, Latium and Alba; Picus from ap-auc-iu, he is from the water; Faunus, from af for ap-au-un-iu, he is one from the water; ſo it ſeems probable that they meant one and the ſame perſon; Latinus, from al-ti-en-iu, he is upon or over the ancient poſſeſſors, in whoſe time Æneas is ſaid to have arrived in Latium; beſides thoſe of the Aborigines, whoſe names are defined elſewhere.

L.

LACEDEMON, or LACONIA, ſo called from the name of the chief city ſituated on the ſouth eaſt of Peloponneſus, is from li-iſa-ti-meon, the loweſt family of the Maeonian houſe; Laconia is from lu-ac-ionia, a family from Ionia; Sparta is from îs-parth, the loweſt part or port; Peloponneſus is from pella-pen-iſa-iu, it is the fartheſt lower end. Here were alſo other towns; as Leuctrum from le-auc-tre-iu, it is a town upon the water place; Trinaſſus, from tre-neſa-iu, it is the next town; Gythium, from cy-ti-iu, it is the firſt poſſeſſion; Heles, the city of the Helots, who were enſlaved and fled from Greece; Thulana is from thil for hil-en, an ancient race; Meſſenia is from maef-henia, the moſt ancient fields or champain country. The rivers here are the Eurotas, from au-r'-ti-as, the water of the lower poſſeſſions;

poſſeſſions; Smerus, from iſa-man-iu, it is the loweſt part; Thraſus is from thi-iſa-iu, it is the lower poſſeſſion; and the Scyras from ſi-auc-ar-as, it is the water of the lower country. The firſt kings here were of the Lacedemonian line, as follows, viz. Lacedemon, defined before; Amyclas is from am-y-clu-as, over the lower family; Argalus is from ar-uxa-lu, over the upper family; Cynortas is from cyn-or-tu-as, a chief from the lower houſe; Oebalus is either from heb-al-lu, without a high family, or from o-ba-lu, from what family; Hippocoon is from hi-ap-o-cyn, the high ſon of a king; Tyndareus is from dyn-da-riu, a good ſort or a virtuous man, probably becauſe Jupiter was ſuppoſed to have lain with his wife; Leda, from lu-da, a good family; Pollux is from ap-io-lu-ux, the ſon of the upper Ionian family, Jupiter being ſaid to be his father; but Caſtor his brother, ſaid to be the ſon of Tindareus by Leda, is from ac-aſ-tor, the ſon of a lower lord or tyrant; Menelaus is from ma-en-lu-iu, he is the great ancient family; Nicoſtratus is from in-uxa-ſtir-it, he is one of the upper houſe or poſſeſſions; Megapenthes is from mega-pen-ith, he is a great head; Oreſtes is from or-eſ-ti-ſi, he is from the lower houſe; Tiſamenes is from ti-iſa-man-ſi, he is a lord, prince or poſſeſſor of the lower part. To theſe ſucceeded the Herculean line, as follows, viz. Euryſthenes, from or-ys-ti-hen-ſi, he is from the ancient lower houſe; Agis is from ag-is, from the lower; Echeſtratus is from ac-eſ-tor-tu-ſi, he is a poſſeſſor from the lower tyrants or lords; Labotas is from lu-ab-tu-as, a family from the lower houſe; Doryſſus is from tor-iſa-iu, he is a lower prince; Ageſilaus is from ag-iſa-lu-iu, he is from the lower family; Archelaus is from yr-uxa-lu-ſi, he is the upper family; Procles is from ap-yr-clu-es, from the lower family; Sous is from ſi-o-ys, he is from the lower; Eurytion is from or-y-ti-ſion, from the houſe of Ion; Prytanis is from pry-ti-en-ſi, he is from the firſt ancient houſe; Eunomus is from un-o-m-iu, he is one from the great; Polydectes is from ap-ly-ti-uxa-it, he is from the family of the upper houſe; and Charilaus is from cy-ar-i-lu-iu, he is a chief over the family.

Labienus, a Roman name, is from lu-ben-iu, he is a head or chief family.

Laodicea, is from luod-uxa, the upper families, as is Laodice, the daughter of Priam.

Larissa, a city of Phrygia Minor, is from laur-iſa, the loweſt ground, either as a bottom or the loweſt part of the country.

LARES, the houſhold gods, from li-âr-es, the family of the lower country, or from their mother Lara, who to evade Jupiter's addreſſes hid herſelf upon the bank of a river, and was thence called le-ar-au, the place upon the river.

LAVINIA, the daughter of Latinus, king of Italy, is from li-vin-iu, ſhe is the family of Venus or Juno.

LESBOS or Pelaſgia, a Grecian iſland, is from le-es-b-au, the loweſt water place, and from pella-eſ-auc, the fartheſt lower water.

LEMNOS, a large iſland in the Ægean ſea, is from le-m-in-au-es, a large place in the lower water; it was firſt inhabited by the Sapeans from Thrace, whoſe name is from iſa-pen, the lower end, as the Sabines of Italy were ſo called from their being at the lower end of the Umbri or Cumbri.

LEROS, a Grecian iſland, whoſe inhabitants were very corrupt, is from lu-r'-au, the water family.

LEUCAS, an iſland in the Ionian ſea, is from le-auc-as, a place in the lower water.

LECRAUX, or Campus Lapideus in Narbonenſes, where Hercules fought the giant Albion, is from le-craug, the rocky place.

LIGER or Loire, a river of ancient Gaul, is from lai-ag-er, the leſs acting water; Garon being the rougheſt and the Seine the ſloweſt. I am apt to think that the name Loegria was given to England from the name of the people inhabiting upon this river, who paſſed this way from Italy into Britain.

LOCRIS, a country of Peloponneſus, is from li-ac-âr-îs, a family of the lower country.

LONGOBARDS. See Scandinavia.

LUCRETIA, a Roman lady, is from lu-cri-ti, a family of the ſtrong houſe.

LUCULLUS, a nobleman of Rome, is from lu-ux-îl-iu, he is of the race of the higheſt family.

LYCIANS, were a people ſeated in the loweſt part of Aſia Minor, on the Mediterranean ſea, whoſe name ſeems to be compoſed of ly-iſa-ion, the loweſt family of Ion, or from ly-iſa, the loweſt family, for the Ionians deemed themſelves the only good families; the Phrygians, the firſt nation, and the Thracians, Daæ, Getæ, Heneti, &c. the moſt ancient great poſſeſſors, which is expreſſed by the particles bri, li, and ti, which are commonly made uſe of in the names and appellations of the people; thoſe people are ſaid to have come into this country from Crete, but the firſt names of the country were Mylia and Tremile, that is, the great family, from

ma-ly,

ma-ly, and the town or poſſeſſions of a great family or nation from tre-ma-ly.

LYCAONIA, a country of Aſia Minor, ſituated eaſtward of Ionia and Lydia, is from ly-uxa-ionia, the upper Ionian family; as Lycia was the loweſt.

LYDIA, a part of Aſia Minor, at firſt called Mæon, from ma-ion, the great Ion or Japhet, is from ly-ida, the Ida family, or which is the ſame thing, from ly-da, the good family, as the Trojans or Phrygians deemed themſelves the firſt nation, as deſcended from Gomer, the eldeſt ſon of Japhet; but the firſt definition ſeems more primitive. The kings of Lydia were named as follows, viz. the firſt was Manes, from môn-es, the lower ſtem; then Cotys, his ſon, from ci-o-ti-es, a chief of the lower houſe or poſſeſſions; his ſon Atys, from a-ty-es, the lower houſe or poſſeſſions; Lydus, from ly-ida, the family of Ida; Alcymus, from a-ly-ux-mau, the high great family; Tmolus, from t-m-io-lu, the great houſe of the Ionian nation; Theoclymenus, from ti-ux-ly-m-en-iu, he is the family of the ancient upper great houſe; Marſyas is from m-âr-ſi-as, he is the lower great country; Iardanes, from i-âr-da-n'-es, the lower good country; Alcæus is from a-li-uxa-iu, he is the upper family; Ninus is from in-en-iu, he is the ancient one; Argeon is from ar-ge-ion, over the Ionian nation; Leon is from li-ion, the family of Ion; Candaules is from ac-en-da-lu-ſi, he is from the ancient good or Ida family, theſe three laſt being of the race of Hercules, and called Attyædæ, from a-ty-ida, the houſe of Ida; then ſucceeded the Mermnadæ, of whom Gyges, who ſlew Candaules at his wife's requeſt, for expoſing her to Gyges when ſhe was undreſſed, was the firſt; his name is from ci-ge-es, a chief of the lower nation, or of a low birth; Ardyes is from ar-ti-es, over the lower houſe; Sadyattes is from ſi-y-ti-es, he is the lower houſe; Alyattes, from al-y-tu-es, over the loweſt family; Cræſus is from ci-âr-eſ-iu, he is a chief over the lower country; but his ſon Pantaleon, from penteulion, the head of the Ionian family, was ſet aſide, and an end put to the Lydian kingdom by Cyrus.

LYTURSES, king of Phrygia, deſcended from Oneus, who came from Gordius the ploughman, and is ſaid to have been fond of reaping and other ruſtic employments, is from ly-tyr-iſa-ſi, he is the family of the lower country.

M.

MACEDONIA, ſituated between the Ægean ſea on the eaſt, and the Adriatic and Ionian ſea on the weſt; ſouth on Theſſaly and Epirus, and north on the river Strymon, is from maeſod-ionia, the Ionian fields, as its ſea is called the Ionian ſea; and Apollonia one of the chief cities, from a-pe-lu-ionia, a part of the Ionian family or nation; Torone from tir-ion, Ionian land; and Theſſalonica from tu-iſa-lu-ion-uxa, the lower part of the upper Ionian nation; Epidamnus, which the Romans ignorantly imagining to be an unlucky name, on account of the ſuppoſed particle dam therein, changed it into Dyrrhacium, is from e-p-id-au-am-iu, it is the place ſurrounded by water, as Dyrrhacium is from tre-auc-iu, it is the water town; or from tre-ux-a-iu, it is the uppermoſt town; Pella, the fartheſt; Pydna, is from p-yd-in-au, it is a part upon the water; tyriſa from tyr-iſa, the loweſt country; and many more towns, too numerous to be here inſerted. This country was divided into different provinces, as Mygdonia, from mau-ge-id-ionia, it is the great nation of Ionia; Pelagonia, from pella-ge-ionia, the fartheſt Ionian nation; Cyrrheſtis, from cyrreu-is-ti-ſi, it is the borders of the lower poſſeſſions; and Deuroppius, from tu-oerau-p-iu, it is the part on the coldeſt ſide; and Paeonia is from pe-ionia, the Ionian ends or borders; Greſtonia, from cwr-iſa-ti-onia, the lower borders of the Ionian poſſeſſions; Emathia, from am-au-ti, poſſeſſion about the water; and various other names of parts of countries not worth inſerting. Here are ſeveral mountains, as Pangeus from pen-ux-iu, it is the higheſt top or head; Scardus from ſyx-ar-idiu, it is the dry country; Hæmus from hi-am-ui, it is the upper incloſure; Athos from at-hi-o-ſi, it is at the ſun; and Olympus from ol-am-pe-iu, it is a part about the ſun. Here are many rivers, as Pen-iſa-au, the water of the loweſt end; Aous from a-au-is, the lower water; Pepylicus is from pe-pella-auc, the fartheſt part water; Aliacomon from al-auc-mon, the water of the high ſpring; Erigon is from ar-auc-ion, upon the Ionian water, which ſeems to be the Axus, from ux-auc, the upper water; and Ethedorus from uxa-dwr-iu, it is the higheſt water; and ſeveral more leſſer rivers not worth mentioning. The firſt inhabitants are thought to be from Argos, but from the names this country ſeems to have been planted by different nations, as Phrygians, Thracians, Ionians, Greeks, &c.

Their language was not underſtood by the Greeks; the names of their kings were as follow, viz. Caranus, from cy-r'-en-iu, he is an ancient chief; Cœnus, from ci-en-iu, he is an antient chief; Thurimas, from tyr-ma-ſi, he is a great lord, prince, or tyrant; Perdicas is from pyredig, purified; Argæus is from ar-ge-iu, he is over the nation; Æropas isfrom wr-o-p-as, a man from the lower part; Alcetas from a-lu-uxa-ti-as, a chief family of the lower poſſeſſions; Amyntas, from a-ma-un-ti-as, a great one of the lower poſſeſſions; Alexander, from a-lu-uxa-in-tir, the higheſt family in the land; Archelaus is from yr-uxa-lu-ſi, he is the higheſt family; Oreſtes is from or-iſa-ti-ſi, he is from the lower houſe or poſſeſſions; Areopas is from or-y-p-as, from the lower part; Pauſanias is from p-yſa-un-iu, he is from the lower part; Ptolomæus is from ap-teulu-fnau-es, from the great lower family; and Philipus is from ap-hil-i-p-ys, from the race of the lower part.

MANIS, a king of Phrygia, is from ma-en-ſi, he is great and ancient.

MANLIUS, a Roman nobleman, is from ma-en-li-iu, he is the great ancient family.

MARCELLUS, a noble Roman name, is from mars-il-iu, he is from the race of Mars, or from a great race.

MARIUS, a noble Roman name, is from mar-iu, he is Mars, or he is great; or from ma-rhi, a great prince.

MARO, Virgil's ſurname, is from mar-iu, he is great.

MARS, ſaid to be the god of war, is from mar-ſi, he is great; he is alſo ſaid to have been born of Juno, without a father, as Minerva was of Jupiter without a mother; but he ſeems to me to be the ſame as Mercury.

MARIANDYNI, in Bithynia on the Euxine ſea, is from mor-en-dynion, men of the ancient water. See Bithynia.

MEANDER, a river of Aſia Minor, is from mon-dir, the land of Meon, the firſt king of Phrygia, probably for its being the boundaries of the country of Phrygia, or from meon-dur, the water of Meon. See Meon.

MENAPII of Gaul, Britain and Ireland, from mina, narroweſt, and pe, part, they dwelling in thoſe parts where the paſſages over the ſea were narroweſt, as from Calais to Dover; from Carnarvonſhire to Angleſey at Abermena; from Menau or St. David's to the country of the Menapii, in the county of Wexford, in Ireland, and Abravain or Abermenau, at Galway in Scotland, on the narrow fretum, oppoſite Ireland.

MEON, ſaid to be the firſt king of Phrygia, and father of the goddeſs Cybele, is from ma-ion, the great Ion or Japhet.

MEMNON, who aſſiſted the Trojans, is from ma-am-en-ion, great over the ancient Ionians.

MENELAUS, king of Sparta, married to Helena, is from ma-en-li-iu, he is of a great ancient family.

MERCURY, Hermes, or Teutaith, comes from mi-ur-cur, my man runner, or my meſſenger, and teutaith or teu-tat, from diu-tad, the divine father; and teu-taith ſignifies the god of journies; he might have been properly called merchant in a ſecondary ſenſe, or it may be primarily a tranſpoſition of the name Gomer, with the addition ur, man, viz. mer-co-ur.

MÆSIA, lying between Macedonia, Thrace, and the Danube, is from maeſa, the champain country; it being of the ſame origin as Macedonia, and of Myſia in Aſia; from whence this country was peopled. See Myſia and Macedonia.

MESSALINA, the wife of Claudius Cæſar, is from m-iſa-lin, the great lower line.

METELLUS, a Roman name, is from ma-teilu, the great family.

MIDAS, a king of Phrygia, is from ma-ida-ſi, it is the great Ida; he being inſtructed by Orpheus in religious myſteries, and extremely religious as well as rich. See Ida.

MINERVA, from min, edge, and arva, arms, metaphorically ſignifying a ſharp or witty perſon.

MINOS of Crete, from miny, mountains, probably from his dwelling in the mountainous part.

MOCCADELIS, a people of Myſia, from ma-ux-da-li, the great upper good or Ida family.

MOLIS and Cymolis, two Grecian iſlands, are from m-au-al-îs, upon the great lower water or ſea; and Cymolis the companion of Molis.

MOSES, the Jewiſh lawgiver, born in Egypt, ſo called becauſe Pharaoh's daughter had drawn him out of the water, ſeems to be a compound of mi-au-ſi, he is mine by the water. He is ſaid to fly to Midian, where he was married.

MORAVIA, or Marcommannia, a part of Bohemia, and ſaid to have its name from the river Mora, is from ma-ar-vi, dwellers in the great country.

MYCONUS, a Grecian iſland, is from m-auc-yn-es, in the lower ſea or lower great water.

MYRLEA, a city on the Propontis in Bithynia, is from morle, a ſea-port; it was alſo called Apamea, or a-p-am-au, the part ſurrounded by water.

MYSIA, a country of Aſia, adjoining to Phrygia, by Strabo called Abrettana, having the Ægean ſea weſtward, ſeems to be from ma-ſi-a, the great chief or firſt country, or the great Aſia, and in a ſecondary ſenſe it may mean the land of the cities, as well as the firſt land; Abrettana is from a-bri-ti-

ena,

ena, the moſt ancient Brygian poſſeſſions; whence the name Britannia.

N.

NAIADES, the water nymphs, is from navio, to ſwim.

NARBONENSIS, or Gallia Narbonenſis, or Bracata from Ni-or-bonen-ſi, i. e. we are from the root or ſtem. It contains one of the four parts of France, viz. Savoy, Delphiny, Provence and Languedoc.

NAXUS, a Grecian Iſland is from yn-auc-us. In the lower water or ſea.

NEMETES, a people inhabiting about Spires on the Rhine, is from ni-am-ti-ſi, they are without fixed poſſeſſions.

NEPTUNE, is ſaid to be a chief of the race of Ham, is from neo-pe-ton, to ſwim on the top of the wave; he was the ſon of Saturn and Ops.

NISROCH, the chief deity of the ancient Aſſyrians, ſuppoſed to be Saturn or Belus, ſeems to be of the ſame origin as Saturn, from a corrupt compoſition of letters, as en-ſa-r'-auc, it is the ancient water.

NOE, is defined under Saturn. There are many places called after his name, as Genoa in Italy; Noe in Theſſaly; Noega in Spain; and Noemagus in Narbon.

NOMADES, a people of Scythia in Europe, who were ſhepherds; alſo a people of Aſia near the Caſpian ſea, and of Numidia in Africa.

NUMA Pompilius, ſecond king of Rome, of the Sabine tribe, and choſe by the Romans, is from en-ma, great and ancient.

O.

OCEANUS, ſaid to be the god of the ſea, and ſon of Cœlum or Uranus and Veſta, is from auc-en-iu, it is the ancient water, or high water.

OENEUS, king of Etolia, is from ion-iu, he is an Ion, or from o-ion-iu, he is from Ion.

OLYSSES, or Odyſſeus, a prince of Ithaca, at the ſiege of Troy, afterwards drove to ſea by a tempeſt, which kept him from home ten years, according to Homer's odyſſey, is from o-ly-iſa-ſi, he is from the lower family, and o-tu-iſa-ſi, he is from the lower houſe or poſſeſſions.

ORICUM, the chief city of Epirus, from oera, coldeſt, and cum, comot, or canton, Epirus being divided into three cantons, according to the ſcholiaſt of Ariſtophanes.

ORONTES, a very rapid river of Syria, whoſe water and fiſh are unfit for uſe, ſeems to come from or, for yr-hynt-ſi, it is the traveller.

OPS, the daughter of Celum and Veſta, and wife of Saturn, is from au-p-es, the water female off-ſpring.

ORPHEUS, ſon of Apollo, is from or-p-hi-iu, he is from the higher or upper parts.

OTREUS, a Phrygian king, comes from o-tir-iu, he is from the earth, as being the grandſon of Gordius the ploughman; but Gordius and Midas were diſtinguiſhed by their virtues.

OXFORD, or Rydychen in Britiſh, is ſaid to mean the ford of oxen; Mr. Leland thought it ſhould have been called Ouſeford, as ſtanding on the river Iſis; but it ſeems to me to come from aux's-ford, the water way or ford, as many other Britiſh towns do, which terminate in ford.

P.

PALLADIUM, the image of Pallas, at Troy, which the Trojans imagined to have fallen from heaven, is from palla-idiu, it is Pallas, or from ap-al-idiu, it is from high, as Pallas is from ap-al-as, a female from high; ſhe was alſo called Minerva, and ſaid to be the daughter of Jove.

PALMYRA or Tadmor, a ruinous city and country in a great deſart of Syria, where it is ſaid Adam was created, are compounded of tad-mor, the great father, and of p-al-maur, the great head, p-al in the Celtic being equal to tad, as it ſignifies the high part, which is the head or parent, to which mawr or mor being added, they both ſignify, whether Adam was created there or not, a great parent.

PATHMOS, a Grecian a Grecian iſland, is from p-at-au-es, a part upon the lower water.

PAROS, a Grecian iſland, is from pe-ar-au-ſi, it is a part ſurrounded by water.

PANONIA, bounded on the Eaſt by Upper Mæſia, on the weſt by Noricum, on the ſouth by Dalmatia, and north by the Danube, being a part of the kingdom of Hungary, lying to the ſouth of the Danube, is from pen-ionia, the Ionian end or part; it had the following ancient cities, viz. Amona, from a for y, the, and me-on from ma-ion the great Ioniaus; Vindonia, from vin-ti-ionia, the edge of Ionia; Scarabantia, from ſi-cau-ar-ben-ti, it incloſes the end or head of the poſſeſſions; Sirmium is from ſi-ar-am, it is about or upon the confines of the country; Carniola, from caer-in-io-le, a city in or incloſing the Ionian part; croatia is from caer-io-ti, a city in the Ionian poſſeſſions, or incloſing the Ionian poſſeſſions.

PAN, the god of ſhepherds, is from ap-en, the ſon of heaven or the ſky.

PARIS,

PARIS, ſon of Priamus, king of Troy, alſo a king of the Gauls, who built Paris, ſome derive from the Britiſh word par, a ſpear, but moſt likely it comes from ap-rhys, as he may have been a deſcendant of king Rheſus mentioned by Homer to have aſſiſted the Trojans, pa, by metatheſis being wrote inſtead of ap; alſo the Egyptian king Apries ſeems to come from the ſame original root.

PARTHIA, a country in Aſia, called arach or âr-arch, ſignifying the land of the ark,

PARTHENIUS, a river in Bithynia, being its boundary on the eaſt, is from partha, parts or borders, and ni, our.

PENATES, the houſhold gods, is from pena-ti, the heads of the houſe.

PENELOPE, daughter of Icarius and wife of Ulyſſes, is from pena-li-ap, the offspring of the chiefeſt houſe; Icarius is from ix-ar-iu, he is the chiefeſt country.

PERENA, or Annaperena, a heathen goddeſs is from perena, very old or ancient.

PERSIA, alſo called Pars or Paras, Achemenia, Arſaca, and Iran, comes from p-âr-ſi for ci, the firſt or chief part of the earth; Pars or Paras from p-ar-ci, contracted; Achemenia is from a-cy-ma-en-iu, it is the ancient chief great country; Arſaca ſhould be âr-ca-ſi, it is the firſt or chief country, and Iran is from âr-en, the old couutry; but this Perſia muſt include Syria, which was the firſt country poſſeſſed after quitting Armenia, as well as Media, and not that where Elam the ſon of Shem was firſt ſettled. See Syria, Aſia, &c.

PEARETHUS, a Grecian iſland on the Theſſalian ſide of the Ægean ſea, is from p-ar-y-tu-es, a part upon the lower ſide.

PHILYRA, ſaid to be the daughter of Oceanus, by whom Jupiter is ſaid to have begotten Chiron, is from ap-hil-yr-au, the offspring of or from the race of the water; Chiron is from ac-ir-au-in, the offspring of the water.

PHRYGIA, a country of Aſia, bounded by Caria, Lydia, and Bithynia, is from bri-ge, the firſt nation, that is, the people who firſt formed civil government, who were the Trojans.

PHOCIS, lying between Theſſaly and the bay of Corinth, is from ph-auc-îs, part on the lower water; here lies Mount Parnaſſus, from p-âr-en-iſa-iu, it is a high part of the lower country; alſo Helicon, from hi-al-auc-un, one high upon the water; and Cytheron, from ſytha-'r-un, the higheſt or uprighteſt ground; the river Cephiſus in this country is from

auc-ph-iſa, the lower end water. The only great city here is Delphos, deriving its name from di-al-phos, a poſſeſſion upon Phoſis, or Delphi, from ti-al-p-hi, a poſſeſſion upon the high part; here ſat the court of Amphyctiones, ſo called from Amphiction the founder, whoſe name is compounded of am-ph-uxa-dyn, over the part the upper man; here were other cities called Cyrra, the borders, Cwr-iſa, the lower border, Anticyra, from yn-ti-cyrra, the poſſeſſions upon the borders, and Elatea, from al-au-ti, poſſeſſions upon the water.

PHOENICE, a country in the lower part of Syria, is from pen-iſe, the loweſt end, pen becoming phen by inflection.

PLUTO, ſaid to be the god of hell, from his being king of Spain, which was ſo called from its lying weſtward where the ſun ſets, is from pella-tu, the fartheſt poſſeſſions, or pella-to, the fartheſt borders; Pollux, ſaid to be the ſon of Leda, and brother of Helena by Jupiter, is from ap-ol-ux, the ſon of the high light, or the chief of the higher water.

POLYXENA, a daughter of king Priam, is from ap-io-ly-ux-ena, from or the offspring of the moſt ancient family of Io, or Japhet.

POLYTES, a ſon of Priam and Hecuba, is from ap-io-ly-it, he is a man from the family of Io.

PORTH, a port, of which there are many, as Porthguin, the white port, and Porthiſa, the loweſt port in Cornwall.

PONTUS EUXINUS, a ſea dividing Aſia from Europe, northward, is from auc-in-as, the lower upper water or ſea; Pontus is explained under propontis; here the Aſkenas nation were firſt ſettled.

PONTUS, a country lying on the ſouth coaſt of the Pontus Euxinus, between Bithynia and Paphlagonia, which the river called Halys, from halen, ſalt, divides from the former, according to Strabo, derives its name from the Pontus Euxinus, or from its being the ferrying place into Europe out of Aſia, pont being the Celtic word for a bridge or ferry.

PORTIUS, a Roman name, is from ap-r-ci-iu, he is a chief offspring

PROCONESUS, a Grecian iſland in the Propontis, is from bro-auc-neſa, the neareſt iſland, or the neareſt water country.

PRIAM, a prince of Troy, when it was beſieged by the Greeks, is from pri-am, firſt or chief over.

PROPONTIS, a ſea dividing Thrace in Europe, and Bithynia and Myſia in Aſia, and joining the Helleſpont with the Boſphorus of Thrace, is from bro-pont, in the neighbourhood of the bridge or ferry, which ſeems to have been over the Boſphorus, from whence comes Pontus, in Pontus Euxinus,

for

for pont is never made uſe of to expreſs any thing in the Celtic, beſides a bridge or ferry.

PROMETHEUS, ſon of Iapetus, ſaid to be father of Deucalion, is from ap-r'-ma-ti-iu, he is an offspring of the great houſe.

PROSERPINE, daughter of Jupiter and Ceres, is from ap-r'-ſer-pena, the offspring of the head Ceres.

PROTEUS, ſaid to be the ſon of Oceanus, is from ap-r'-au-tu-iu, he is an offspring of the water houſe, or the houſe of Oceanus.

PTOLOMÆUS, king of Egypt, deſcended of Lagus a Grecian, in Alexander's army, is from ap-teulu-ma-iu, he is the offspring of a great family.

PUL or Belus, ſaid to be the firſt Syrian king in the reign of Manheim, king of Iſrael in the 770th year before Chriſt, and 1570th after the flood, is defined under Belus; it ſeems to me, that there was always an Aſſyrian empire, and that the ſcripture mentioning the then king of Syria by the name of Pul, meant a king of Pul, or Japhet nation; but this kingdom of Syria don't comprehend Nineve, which was founded by Aſſur, of the line of Shem, from whence he was called Ninus; if this be ſo, chronologiſts may be much miſtaken in their chronological calculations.

PYRHENIAN mountains, dividing France and Spain, is from pyr-hên, very ancient, that is, anciently inhabited.

R.

RHADAMANTHUS, king of Crete and Lycia, is from rhad-a-maint-iu, he is gracious and great; he was ſuppoſed to be the ſon of Jupiter and Europa, and one of the judges of hell, on account of his ſeverity and juſtice.

RHEA, ſaid to be Jupiter's mother's name, was formed by a tranſpoſition of the word âr earth.

RHENE, a Grecian iſland in the Ægean ſea, is from r-au-ena, the moſt ancient water.

RHESUS, a prince of Thrace, who appeared at the ſiege of Troy with an army for the defence of the city; whoſe deſcendants ſeem to have ſettled in Italy, Gaul and Britain, is from rhi-âs, a leſſer prince, rhi-ux, or rex, a king, being the upper or chief prince. This ſeems to be the origin of ſome of the beſt Celtic names now in Britain; as Rhys, Riſe, Rice, Roos, Rous, Roſs; then with the addition of ap or ab, ſignifying a ſon or an offspring, were formed the names Prys, Priſe or Price, Peircy, Percival, Prouſe and Proſſer; with the particle mau, great, prefixed, it made Mauris, Morris, Morry

Morry and Murrey; and with the addition of hil, a race, it formed the name of Ruſſel, Rouſſel, Roſswell, &c. It is ſomewhat remarkable, that the Welſh Mauris and Morris anſwer the Scotch Murrey and Moreys, and that they are both the ſame as Marius, the Roman general.

RHINDACUS, a river dividing Bithynia from Myſia in Aſia Minor, riſing near Mount Olympus, and falling into the Propontis, is from rhing-dau-auc, the water between two, or a boundary water.

RHINE, a river of ancient Gaul, riſing in the mountains of Swizterland, running through Germany and Holland into the Britiſh ſea, is from rhing between, it being the boundary betwixt the Celtic Belgæ, and the Germans.

RHINOCORURA, mentioned by Epiphanius to be the city where Noe divided the earth amongſt his ſons, before the confuſion of languages, is from the Celtic rhanu-y-curra, dividing the borders or confines.

RHODANUS or Rhoſne, a river riſing in Switzerland, runing upwards through the lake of Geneva ſouthward into the Mediterranean ſea, near Marſeille, is from r'-hedan, the flying one.

ROMULUS and Remus are from r'-mau-lu, the great family, and r'-m-iu, he is great; or from rom-mau-lu, Rome's great family, and rom-iu, he is a Roman.

RUTHENI, a people near Auvern in ancient Gaul, is from r'-tu-hena, the moſt ancient houſe; whence probably Ruthen in Denbighſhire.

RUTUPI, a port near Sandwich, at the mouth of the river Rother, is from rud-y-pe, the ford part.

ROADS, ancient Britiſh. It appears to me from the names of places in Britain, that many of the roads ſuppoſed to be Roman, were the works of the ancient Britains; but as this place will not admit of a long diſſertation on this ſubject, I will here give only one inſtance; which may be a means of fixing the reſt. This ſeems to be an ancient road leading from the iſle of Weight to the iſle of Angleſey, hitherto unknown; though ſeveral parts of it have been taken notice of, by ſeveral antiquaries as Roman works, leading a different courſe. This being to eſtabliſh a new fact, and perhaps a material one towards fixing the antiquities of Britain upon a better footing than has hither to been done, I ſhall take the liberty to obſerve, from Diodorus Siculus and others, that the Britains carried their tin, ſilver, lead, copper, iron, and other produce of their mines, by land to a certain iſland in order to be ſhipped off for Gaul, from whence they were conveyed

veyed by land to the Mediterranean coaſt; and afterwards by the Greeks and Phœnicians ſhipped off for Greece, Tyre and other countries; as no iſland from its ſituation will anſwer this deſcription, but the iſle of Weight; and its name, in Engliſh, ſignifies the weighing place, in Latin the carrying place, and in the ancient language the place of the works, there ſeems to be great probability, of its being the iſland meant by Diodorus Siculus; whence it muſt follow, that there muſt have been good roads to it, at leaſt from the different mining parts of the kingdom, as Cornwall and Wales; ſo that nothing more remains, than to ſhew the courſe of theſe roads. As to that leading towards Angleſey, the direction and courſe thereof appears from the names of places ſituated upon it; but before I enter upon an explanation thereof, I muſt here take notice, that the ancient Celtic word for a road, is fordd or ford; though in Engliſh it ſtands only for a way or paſſage through a water; hence this term whenever it be met with in the names of ancient places, means a way or a road; though perhaps in ſome more modern names, it may mean a ford, or a way through a water; this term is not only found in the names of places, ſituated in a direct line from the iſle of Weight towards Angleſey; but it is alſo accompanied with another term or particle, expreſſing what road it was. I ſhall begin at Milford, from whence probably at low water there was a dry paſſage to the iſle of Weight, over a Britiſh ſarn, or cauſeway; Milford or Malford, from m-al-ford, ſignifies the great high road; from thence it paſſed on by Tadiford to Fordingbridge, or the bridge of the great road; then to Charford, or the carriage road, where it left Hampſhire, and entred Wilts at Langford, or the place of the great road, from le-eng-ford, it went on to Burtford, or the Britiſh road, then to another Malford, and to Stratford, or the ſtreet road or way; next it entered Old Sarum, or corruptly Sorbiodunum, from Caerbodun, the reſiding city; from thence it went by Dernford and Wilford to Ambreſbery, ſignifying the country or neighbourhood of the Umbri or Cumbri, and called by Matthew of Weſtminſter, Pagus Umbri, or the village or ſtreet of the Umbri or Cumbri; here ſtood an ancient Druidical temple, built by the Umbri, who paſſed here out of Italy, after the Tuſcan order; the name Stonehenge ſignifying nothing more than the great ſtones, gives no light upon this matter; but I take Dr. Stukely, and Sir Inigo Jones, to have given the beſt account thereof, now extant; the road went from thence through Enford, or the ancient road to the Devices, or the divided ſtreets; where it ſeems to be divided into three branches; of which one went weſtward, another towards

South Wales, and the third towards North Wales. Here before I proceed it ought to be obſerved, that the ancient Cumbri, for the ſake of water, and other neceſſaries of life, and to avoid mountains, fixed their roads as well as reſidence, in vales and bottoms, as appears from the names of ancient places, both in Gaul and Britain; and whenever they were to paſs a deep river, and no proper materials to be had on the ſpot for erecting bridges, they ſpread the water by widening the channel, and laid therein pebbles and gravel, which made the river ſtill ſhallower, and alſo afforded a good and firm paſſage, as ſtill appears by many ſuch fords, as well as their ancient names; when they came to a moraſs, they made a ſarn or cauſeway of timber, bruſhwood, earth and gravel. Thus far, though ſomewhat crooked, and therefore in ſome parts of Merionethſhire, called the crooked ſalt road or fordd Gam r' Halen, had its courſe along the banks of the Avon, which ſignifies the river, and empties itſelf at Milford. To purſue this road farther towards Angleſey, I find it near Calne, at a place called Cumerford, or the Cumbri-road, ſituated on another Avon, or the river that runs by Bath to Briſtol; it continued its courſe with this river by another town called Malford to Malmſbury, where it entered Gloceſter, and ſo to Durſley, or the low or little water on the river Cam, and by Cambridge over the Severn; which being the moſt ancient ferrying place, was moſt probably the Trajectus of Antoninus, though ſome have placed it a little lower down the river; it from thence ran along another ſmall river, through the foreſt of Dean to Welſh Bickford on the Wye, and ſo along the Wye by Walford or Wales road, Roſs or the moraſs, Hew-Capel or Chapple to Moidford, or the great road, where it croſſed the Wye, and entred Herefordſhire, and ſo on to Hereford, or the long road, or as in the ancient Britiſh Henford, the ancient road; it runing through the middle of this country, it followed the Wye by Monington, or the great mine town, Winforton or Minforton, the town on the road ſide, and Rhaiadr Gwy, the Wyefords in Radnordſhire, to its ſource at the hill of Plymllimon, the great place of the Mon or Angleſey family, in Montgomeryſhire, probably a place of worſhip of the Mon Druids. This being alſo a great mining country, the road ſeems to be divided here into ſeveral branches, as over Sarn Halen, or the ſalt cauſeway, at Llanbadern Odyn in Cardiganſhire, and by Dinas Mywthy in Merionethſhire, through Rhyd'r Halen or the ſalt ford over Sarn, or fordd'r Halen, or the ſalt road or cauſeway, at Mikneint, by Feſtiniog, to Aberglaſlyn in Caernarvonſhire;

it

it afterwards followed the river Glaſlyn by Kemeys to its ſource at Snowden hill; from whence it paſſed along the river Segont to Caerſegont, the firſt city, probably ſo called from a city of the ſame name in Hampſhire, but this town has been ſince called Caernarvon, and the other Silcheſter; and ſo over Mena or the narrow water, by a ferry into Angleſey, and ſo on to Aberfro, or the town or harbour upon or in the neighbourhood of the water; which has been the capital town of Angleſey, and the reſidence of the kings or princes of Gwynedd. Here it may be farther remarked, that the reaſon of calling the Welſh part of this road Fordd Halen, or the ſalt road, was the Welſh bringing back ſalt from the iſle of Halen in Hants, in return for their ore, and of calling it the mine road in England was, becauſe it brought mine thither. The city of Segont, in Caernarvonſhire, was probably ſo called from another of the ſame name in Hampſhire, where alſo ſtood the city of Brettendun. Here were alſo a people called the Meanviri or the miners, or the men of Môn; thoſe were the people who poſſeſſed the iſle of Weight, and ſo often defeated the Romans at ſea; they of North Wales were alſo called Ordovices by the ancient geographers and hiſtorians, from their being of the Devizes, and dwellers upon the ſtreets and in villages; they of Hants, Suſſex and part of Surrey, were called Regni, from rhing, between, becauſe they lived upon this ſtreet, which divided the Cantii, Iceni, Coritani, &c. from the Belgæ; the wood Anderida in Suſſex, and Ringwood in Hants, ſeem to be their boundaries eaſt and weſt; whether the firſt inhabitants of this place were the Brigantes of Kent, or the Britains of Armorica, who traded in the Britiſh mines, they were both the Brigantes of Gaul; and whether thoſe of Kent came over into Britain before the commencement of the mine trade, is not very material; but it ſeems moſt likely that the people of Kent were the firſt inhabitants of this iſland, and that they paſſed here from Calais to Dover.

S.

SACSONS, rather than Saxons, a medley people, ſeated on the coaſt of Hampſhire, in the north of Scotland and along the Baltic and German ſhores, who, whilſt Britain remained under the Roman government, grew ſo great at ſea, as to oblige the Romans to keep on foot a conſiderable army and navy under an officer, whom they ſtiled the count of the Saxon ſhore, for the purpoſe only of oppoſing the warlike Saxons;

Saxons; whence thoſe ſons of the ſea might give themſelves the name of Sacſons, which from ſi-auc-ſons, ſignifies the ſons of the water; or it is poſſible that they called themſelves Sacſons, from ſi-auc-ions, we are the water Ionians, as may be ſeen under Germany; and from thence the Romans, who had then the uſe of the letter x, might call them Saxons, or ſacking ſons, or from the Latin ſaccus, a ſack, becauſe they were accuſtomed to make depredations upon the Roman provinces, and carry away their plunder in ſacks or bags, but to derive the name from their wearing a weapon called ſeaxes ſeems very trifling, that kind of weapon being then in uſe generally amongſt the Britains, Gauls and Germans, and the letter x not being in uſe amongſt the Germans, Celtes or Britains. As gloſſariſts ſeem to be much miſtaken in their definition of Saxon names, which has miſled mankind, ſo as to ſuppoſe them to be of a different origin from the old inhabitants of this iſland, it may be proper here to give a ſpecimen thereof; though there are many more German names explained in this lexicon. I ſhall follow Mr. Cambden, who has made the largeſt collection of this ſort; he ſays that Alberic ſignifies all rich or powerful; it ſhould be here obſerved, that names in their primary ſignification are appellative of countries, families, &c. but thoſe of illuſtrious men have acquired a ſecondary meaning, conſequential to their great actions, whereby new kind of dialects have been arbitrarily framed out of thoſe names, merely from analogy, without regarding the origin of language, or the manners of the people, with conſiſtency; as here in Alberic, which was originally compoſed of the Celtic particles al-ab-ric, the high ſon of a king; Alan, from al-en, a high one, or a divine, which Mr. Cambden ſays ſignifies a hound; Ælwin, from al-win, a high Win, (a Britiſh name) or highly bleſſed, which, according to Cambden ſignifies a great conqueror, as if the Engliſh word win came from the Latin vinco, to overcome; Albert, in its primary ſenſe, from al-ber-ti, ſignifies a high or great water poſſeſſor, or it may be from al-brit, a high Briton or highlander; but in a ſecondary ſenſe it may ſignify all bright, or all illuſtrious, according to Cambden; Aldrad, in its primary compoſition might be al-dir-id, he is a highlander, but Aldrad may alſo ſignify all gracious, but Cambden defines it altogether reverend, which is judging merely from analogy or gueſſing; this etymology ſeems to be confirmed in the name Alfred, which ſignifies, he is the high country, from al-fri-id; Alfwin, or Ælfwin, ſaid by Cambden to ſignify victorious aid, was originally formed of al-of-win, the high offspring of Win, a Briton; but as

win alſo ſignifies bleſſed, this name admits of a ſecondary meaning, without defining the moſt illuſtrious Saxon names ſo abſurdly, as to make ſome to ſignify hounds, dogs and nonſenſe, and others princes, kings and gods; Alben and Alphons, from al-ben, the high or hilly end or Scotland, which as per Cambden is white or high; Amery or Emerick are the ſame as the name Murry, and are compoſed of e, the, me for ma, great, and ri and rich, a king or prince, or from e-murry-ux, the chief Murry; whence the Latin rex, a king; but Cambden ſays at random that it means always rich or powerful; Arnold or Ernold, as by Cambden, honeſt, ſeems primarily to come from the ancient Britiſh name ur-en, in Latin uranus, ſignifying a divine man, to which has been added the Engliſh word old; beſides Arnold is an ancient Britiſh name; but in what dialect or language Arnold ſignifies honeſt, will be difficult to find out; Athelward, a noble protector, according to Cambden, is from a-tili-ward, the family of ward, or a governing family; Atheling, a great family; whence the female name Adelin; Athelrad and Athelard ſignifies a gracious family, though Cambden ſays that it means noble in council, making ard to ſignify natural diſpoſition; but if ard ſignifies any thing more than a termination, it muſt be the ſame as ward or râd tranſpoſed; Baldwin, according to Cambden, is a ſpeedy conqueror, but to me it ſeems to be a compound of bold-win, a bold Win, a Cimbri Briton; Bert or Bertie might ſignify in its firſt ſenſe a great water poſſeſſor, or a Briton; but when the name became famous it was made uſe of to convey the idea of bright, and thence the word bright was formed; Bardulph or Bertulph, according to Cambden, ſignifies fair helph, thereby aſſerting that ulph, elph and wolph mean help, but it ſeems to me to come from bert-al-ap, or aph, the high ſon of a Bert or Berti, or the high ſon of a great water poſſeſſor, or of a Briton; Mr. Cambden conjectures that Bede ſignifies a man that prayeth, from ſaying beads, but it is as likely that it comes from the Latin pater, or the old Britiſh beder or bader, a father, or from the Britiſh name Bedow; Cambden ſays, that Bernard, a Saxon name, was the anceſtor of the royal family of Brus of Scotland, and therefore defines it from the north Britiſh name bern, a child, and ard, a natural diſpoſition, or a childlike diſpoſition; and could it be poſſible for me to concur wholly in opinion with Mr. Cambden, I might add, that this is a farther confirmation that the Saxon names and words are of a Britiſh original, the word bern being from the Welſh bir or ber, little, and un or en, one, Bernard, in

in this way of defining muſt mean, the ſon of Ward, or of a governor; but I ſhall chooſe to define it conſiſtent with Mr. Cambden's hiſtorical fact, from bru-en-ard, an ancient governing prince, or an ancient governing brus; ſee Rhys; from the Bernards Mr. Cambden alſo brings the Harringtons and Cottons, who are generally ſuppoſed to be ancient Britons; Bertran, fair and pure, per Cambden, ſeems to me to be from bert-un-en, an ancient Bertu one; Botolph is a help ſhip, according to Cambden, but I would bring it from bot-al-aph, the high ſon of an abbot, monk or reſident; whence Talbot; Charles, as per Cambden, is ſtrong or valiant, but I ſhould define it either from charu-li, a dear family, or from chi-ar-li, a chief over a multitude; Conrad, per Cambden, is able counſel, but to me it ſeems to be a compound of cy-en-râd, an ancient gracious prince or chief; Cambden ſays that Cuthbert ſignifies either ſkill or knowledge, but I take it to be in its primary ſenſe from cy-ti-bert, a chief of the houſe of Bertie, as Cuthwin is a chief of the houſe of Win; he ſays, that Cenric or Kenric is powerful in kindred, but I think that Kenric and Henry are of one and the ſame origin, and compounded of hen-rhi, or ci-en-ri, or ric, both ſignifying an ancient prince; he ſays that Kenelm is the defence of his kindred, and that Kenard is a kind affection to his kindred, but I take the former to ſignify an ancient leader, from ken-elm, and the latter from ken-ard, an ancient governor; Dunſtan, from dun-ſi-ti-en, is a man of an ancient or divine houſe, but Mr. Cambden ſays that it ſignifies the ſame as Aron, a mountain of fortitude; alledging withal that ſtan is the ſuperlative degree of any thing; this to me appears to be ſuperlative nonſenſe, and a great miſtake, occaſioned from his not knowing the origin of language, for ſtan from ſi-ti-en ſignifies that it is an high or ancient houſe; Eadgar is from id-ge-ar, he is over a nation; but according to Cambden it ſignifies happy or honourable, and to prove it he ſays that ar in Earle is of that ſignification, but Earle comes from ar or ear-le, over a place; Edmund, as he ſays, ſignifies happy peace, and to prove it he produces an ancient law term mundbrech, for breach of the peace, but mundbrech ſignifies a fair or clear breach, and Edmund, from id-mund, ſignifies that he is fair; as Elmund is all fair; Ethelmund is a fair family, and Pharamund very fair; Eadulph, per Cambden, is happy help, which to me ſeems to ſignify an high offspring; Eadwin, as he ſays, is an happy victor, but to me it ſeems to ſignify that he is a Win, or a bleſſing, from id-win; Edward, by Cambden, is an happy keeper, but by me it is id-ward, he

governor; Ealdred, according to Cambden, is all reverend ; and Ealred, all counſel, but I take them both to ſignify grace, or a high governor; of Egbert or Ecbert he es always bright, but it ſeems to come either from eg-, the race or ſeed of Bertie, or a bright race, or from ert, a bright ſon, or the ſon of Bertie, or a Briton; ier and Ethelmer he renders noble and renowned, but to the former ſeems to be e-li-mer, the great family, and the r, e-ti-li-mer, the great houſe, as Merwin, of which he es a renowned victor, ſignifies a great Win, or a ſea n; Engelbert, he ſays, is a bright angel, which I render ight Engliſhman, or rather from eng-li-brit, a great Bri- family; Erchenbald, according to Cambden, is a erful, bold and ſpeedy learner, but I make it from ur-ucha- old, the valiant chief one; he makes of Ethelbert, noble ht, but with me it ſignifies the Britiſh houſe, or the ht houſe, or the houſe of Bertie; Ethelſtan is from e- ſi-ti-en, a family of an ancient houſe, of which Cambden es a noble jewel; Ethelward, he ſays, is a noble keeper, vhich I make the ward, or a governor's family, from e- ward; Ethelwold, as he ſays, is a noble governor, which e-ti-li-old, means an ancient family, as Ethelwolph a noble offspring of an high family, of which he makes ble helper, as he does well reported of Everard, which I ler a bold governor, from eu-ur-ard; Frederic is from lir-ric, a king of the free country, but Cambden makes of ch peace, as he does free peace of Freemund, which, fri-mund, ſignifies a fair or free country; Fulke, from -auc, dwellers on the water, Cambden makes noble and unt; Fulbert, he ſays, is full bright, and Fulcher, lord people, which in my opinion ſignify ſeafaring men; ert is from ag-il-bert, from the race of a Briton or Ber- or from a bright race, whereof Cambden makes gold-like ht; Giles is from ag-il-es, from a lower race; Godard, od governor; Godwin, a good Win; Godrich, a good ; Godfrey, a good country; Grimbald, bold and ſtrong; ebert is from ag-is-li-bert, from the lower Britiſh, Bertie right family, which, according to Cambden, ſignifies an trious pledge; Henry or Henricus is from hen-rhi or ric, ncient prince, which per Cambden is ever rich; Hen- t is an old coaſter, from hen-gueſt; Horſa is from wr- a ſeaman, of which Cambden makes horſemen; Har- is from hi-ar-hold, high over the land or poſſeſſions, of h Cambden makes a love of the army; Herbert is from ert, an ancient or long continued Berti, Briton, or wa-

ter poſſeſſor; Herwin, an ancient Win, of which Cambden makes a bright lord and a victorious lord; Harman or Harmon is from hi-ar-man, high over the country; Hildebert is from hil-di-bert, a race of the houſe of Bertie, or Britiſh, or bright houſe, of which Cambden makes a famous lord; Hilary is from hil-rhy, a princely race, which Cambden makes merry and plea ant; Hugh is from hy-iu, he is high or bold, which Cambden ſays is a cutter or ſlaſher; Humphry is from hi-am-phrie, high over the country, which according to Cambden is houſe peace; Hubert is from hy, high, and bert; Horatio is from hi-ar-ti-iu, he is high over the poſſeſſions; Ingram is from eng-ar-am, great over the land; Lambert is from al-am, high over, and Bert, probably from berti, ſignifying their water poſſeſſions, or from al-am-bert, high over Britain; Leofſtan is from li-of-ſi-ti-en, he is of the family of the ancient poſſeſſors, which per Camden is moſt beloved; Leofwin is from li-of-win, the family of Win, or a bleſſed family, which according to Cambden is win love; he ſays that Leonard is a lionlike diſpoſition, which ſeems to me to come from li-o-en-ard, the family of an ancient governor; Cambden makes Leodegar, Leodwic and Leodpold, gatherer of the people, defender of the people, and a famous warrior, but they ſeem to ſignify the ſea coaſt family, and ancient family, from leod-auc-ar or leod-auc, and leod-ap-old; Liwin, he ſays, is beloved, but it is more likely from li-win, the family of Win, or from a contraction of the old Britiſh Lewelin; Marmaduc is from mar-madoc, a great Madoc, who was a Britiſh prince, which Cambden ſays is more mighty; Norman is from ni-or-mon, we from the root or firſt ſtock, but Cambden, from northern men; Oſbern, Oſbert, Oſmund, and Oſwold, according to Cambden, ſignify a houſe child, domeſtical brightneſs, houſe peace, and houſe ruler; if os really meant a houſe they might have been better defined, born of a houſe or family, a bright houſe, a fair houſe and an old houſe, but they will admit of a different definition, as appears from what has gone before, beſides os is an offspring from o-s; Othes is from o-ti-es, from the lower houſe; Philebert, from ap-hil-bert, from the race of Berti, is by Cambden defined very bright; Philip, from ap-hil-ip, from a high or upper race, Cambden ſays is a lover of horſes, probably from the Greek, but ſee the term defined under Macedonia; Randal is from r'-en-da-lu, the good old family, which Cambden ſays is corrupted from Ranulph, and ſignifies fair help, but Ranulph is from r'-en-lu-aph, from the ancient family; Rheinhold is from r'-hen-hold, the ancient holder or freeholder,

freeholder, which Cambden ſays is pure love; Richard, which per Cambden is a rich or powerful diſpoſition, is from r'-ich-ard, the upper governor; Robert, per Cambden, famous in counſel, is from wr-bert, a great poſſeſſor on the water, as Orland or Roland, from wr-land, is a land poſſeſſor, and Roger, from wr-ge-ar, is a man over a nation; Reinfred is from r'-en-fri-id, it is the old countryman; Sigiſmund is from ſi-ge-iſ-mund, he is of the nation of the lower world; Sigebert is from ſi-ge-bert, he is of the Britiſh or Bertie nation; Sigward is from ſi-ge-ward, he is of the Ward, or governing nation; but Cambden ſays that Sig is victory; Swithin is from ſweed-en, a Sweed man, of which Cambden makes very high; Theobald or Tibald is from ti-bold, a high or bold poſſeſſor; Theodore and Theodoric are the ſame as the old Britiſh Tudor, which comes from tuod-wr, a man of a great houſe or family; Triſtram is from triſt-ur-am, a grave governor; Turſtan, unlucky; Uchtred is from ux-tre-id, he is over or above a town or tir, land; as Wales by the Britiſh poets is called Guilt Wallia, wild Wales, or a wild country, I take Walter, or Gualterus, to be from guilt-ter, the wild country; Walwin, from wal-win, and Walguin, a Welſh Winn or Guin; Warren or Guarinus is from the Britiſh gerwin, terrible, if it be not the ſame as Urien, an ancient Britiſh name; William ſeems to be from the old Britiſh guillym, ſignifying to watch over, as Willifrid is to watch over the country; Wiſchard or Gulſchard may be either from guiſc-hardd, a handſome dreſs or appearance, or from ge-iſ-auc-ar-id, it is the nation below the water country; Wolſtan is from au-al-ſi-ti-en, he is an ancient poſſeſſor upon the water; Wulpher is from au-al-ap-hir, an ancient ſon of the water; Wimund is from au-mund, the watery world, as is Wibert, the water Briton or water poſſeſſor; and many more names are defined in other parts of this Lexicon, which when they are compared with Mr. Cambden's definitions, will, it is to be hoped, juſtify the liberty I have here taken, to expoſe his laborious attempts of darkening the Britiſh antiquities, and defining the names of the people without any knowledge of the ancient language; but in this he is not ſingular, for it has been cuſtomary for moſt Engliſh antiquaries to gueſs at things, rather than reſort to their ancient language, which would have unravelled the darkeſt parts of their affairs.

SABINES, of Italy, are from iſa-ben-ni, our lower ends or borders, that is, of the Cimbri or Umbri of Italy.

SALMONEUS, ſaid to be king of Eolis, is from ſil-môn-iu, he is from the race of the Mæonians, or the great Ionians.

SACES or SCYTHIANS; as to Saces, ſee Scythians.

SATURN, is from the Celtic ſadwrn, which is compoſed of ſi-a-dwr-en, he is from the ancient water. He was worſhiped by the Sabines preferable to Jupiter, by the name of Sancus, which from ſi-en-auc, ſignifies that he is from the ancient water. The Greeks called him kronos, from ac-r'-au-en, from or the offspring of the ancient water; Moſes mentions him by the name of Noe, which from en-o-e, ſignifies from the ancient water.

SCIPIO, a nobleman of Rome, is from ſi-ci-ap, he is from or the offspring of a chief.

SAMOS, an iſland of Greece, near the continent of Aſia, firſt inhabited by the Carians, is from ſi-am-au-es, it is ſurrounded by the lower water; Tembrio, its founder, is from tu-m-bri-iu, he is from the great Brigian houſe; its nobles were called Geomeri, and they are ſaid to have made the firſt voyage to Tarteſa or Spain, under Coleus; whoſe name ſeems to be the ſame as the ancient Britiſh Coel.

SAMOTHRACE, an iſland in the Ægean ſea, near the coaſt of Thrace, is from ſi-am-au-thrace, it is ſurrounded by the water of Thrace; it was alſo called Imbri, probably from Cymbri. Diodorus Siculus ſays that they had anciently a language not underſtood by any other people of Greece, whereof ſome words were then uſed in religious worſhip. It was ſacred to the Cabiri, whoſe name in Celtic, as well as the Hebrew, ſignifies great and powerful.

SCIATHUS, a Grecian iſland on the ſide of Magneſia, in the Ægean ſea, is from ſi-auc-ti-es, it is the water of the lower poſſeſſions, or the water of the lower ſide.

SALAMIS, an iſland in the Saronic Gulph, is from ſi-al-au-am-îs, it is ſurrounded by the lower ſea; it was alſo called Porthmos, from porth-m-au-es, the gate or mouth of the lower great water.

SCYROS, an iſland in the lower part of the Ægean ſea, is from ſi-auc-âr-es, it is the lower water land or iſland, auc-âr being a common expreſſion for an iſland.

SCOTLAND, or Albania, is from îs-coet-land, the land below the wood, that is, the Caledonian wood, where ſome of the ancient Britains inhabited, and to whom the ſouthern Britains gave the name of Scots; the firſt name Albania, is from al-ben, the hilly end; from whence the whole iſland had the name of Albion. Thoſe people in ancient authors, like the other Britains, are mentioned by different names, as,

the

the Gadeni of Edenborough from ge-eden, the people of Eden or paradiſe; Selgovæ of Solway from cel-ge-o-vi, the lurking people without a being, who were the Celtes; the Novantes of Galway, &c. were probably from the Picts, or ſome other new colonies ſettling there; or from forming the ſtraggling Celtes into a regular fixed way of living, like the Brigantes their neighbours; the Damni, of Clydſdale, Sterling, Lenox, Fife, &c. ſeem to be from tu-am-ni, the poſſeſſions incloſing us, as if it was the boundary betwixt Scotland and England; Caledonia is from celu-dynion, the hiding men, who were the Celtes; Vecturi or the Highlanders are from vi-uxa-tir, the dwellers in the higheſt land; the Horeſti from yr-iſa-ti, the lower poſſeſſions; the Meatæ from mauti, the great poſſeſſions; the Attacoti from a-ti-coed, the wood poſſeſſors, or the Scotch houſe; and the Picts from p-ux-to, a thing upon the covering or outſide. Their nobility were called Thanes, from ti-en, the ancient poſſeſſors; and ab Thanes their deſcendants. The names of places here are much like thoſe in South Wales, as the river Teify, whence Teifydale; the Tweed from the Taw in South Wales, and id, it is; whence Tweedale, and as the Scots lay claim to the Britiſh king Caractacus, who was from Cardiganſhire, it is probable that a colony from South Wales ſettled in Scotland, after the battle between Caractacus and the Romans; the Merchian are from marc, the marks or boundaries; Lauden is from al-eden, upon Eden; Bodeira is from bod-r-au, an abode on the water; Borthwic, the water port; Newbottle from neu-bod-le, a place of a new habitation; Edenbrough from eden-bro, the region of Eden; Leith from le-au-ith, it is the water place; Caer Guith or Guid from caer-guith, the city of the works; Linlithgoe is from lin-leith-auc, a lake of the water of Leith; Teviotdale another place ſeemingly from Dale and Teivy in South Wales; as Lauderdale is from the river Leider; the Duns are from Tuyn, a town or bwſh; as Dunglaſs, the blue town; Dunhill, the hill-town; Dunbar, the buorrugh town; and Dundaſs, the town in a dale, or in a good low place; Cariddin ſeems to be the ſame, as a place of that name in Caernarvonſhire; Anandale is from the river Annan, and dale; Anan is from an-au-in, a water within, and dale from da-le, a good place; Nidſdale is from nid's-dale, the dale of the river Nid; which is from ni-id, not ſeen or hidden; Caer Laverock is from caer-lauer-auc, a city or an incloſed place with much water; Glancarn from glan-carn, at the ſide of a hill, i. e. in a bottom at the ſide of a hill; Wachopdal is from dale

and the river Wachop from auc-up, the upper or higher water; Penpont is the name of a pariſh in South Wales, ſo called from pen-pont, at the bridge end; Sanchar is from ſi-en-caer, it is an ancient city; Drumlanrick is from dru-mâ-lan-r'-auc, the great Druid at the water ſide; Dumfriſe is from dun-fri-is, a town in a lower country; Galloway or Galwallia, the Gauls or Welſh Gauls, it being certain that the Menapii paſſed over into Ireland from St. David's head, as the Brigantes did from Mona or Angleſey; Leucopibia, or rather Leucobithia, the red or white cottages; where, as it is ſaid, the Engliſh inhabited; Bargeny, perhaps a contraction of Abergeny in South Wales; Dunur caſtle from dun-ar, upon the Dun; Carrict ſeems to be from caer-uxa-ti, a city at the upper or high ſide; Ucheltre is from uxel-tre, a high town; there is a place of this name in Merionethſhire; Cunningham is from cyn-eng-ham, a king's home, or the home of a great chief; Arran from âr-au-in, a country in the water; Clyde from auc-al-hyd, water all along; thoſe people are a part of the Novantes, which confirms their being a colony of Picts; Sterling is from ſi-tir-le-eng, it is a large poſſeſſion, or from ſi-tre-le-eng, it is a town in an extenſive place; Aven is from Avon a river; Cumbernald ſeems to be from cum-bri-en-ald, an old Cimbrian town, where dwelt the barons of Fleming; it is alſo certain that ſome Flemings ſettled in a part of Wales; this barony is ſaid to be given them by the Brus's, who may be deſcended from the Prys's of Wales; Clydsdale is from the river Clyd mentioned before; Ranfrew or Reinfraw is from r'-ên-fro, the ancient country or region; Lanrick is the ſame as the Welſh Lanerch, an upper or higher yard, or incloſure; Gumrock is from cum-ar-auc, a valley upon the water; Glaſgow ſeems to be from glas-ge, the blue nation; Dumbarton is from dun-bro-ton, a borough town, or a hill or a high borough town; Loch Lomond is from le-auc, a place of water, and le-mond, a great place; Levinſtone is from lef-eng-es-ton, a town in a low extenſive place; Fife is from fi-fe, a place of livelihood; Dunfermling is from dun-ferm-le-eng, a farm town in a large place; Lundoris is the ſame as Luyn-dirus, in Wales; ſignifying a thicket or overgrown buſhes; Banbrich from ben-bri-ix, at the top or end of the high country; Strathern is from ſi-traeth-ern, it is the ſtrand of Ern or the river Ern; which is from er-en, a high or ancient water; Tulibardin ſeems to be from tuly-barddyn, Merlyn's family; Argyle or Argathel is from âr-g-wyddel, the Iriſhman's country; which is likewiſe called Dalreudini, from dal-reuda, the holding or tenure of Reuda, who brought a colony

a colony thither out of Ireland; Alcluith is from alcluyd, upon or above the Clyde; Cantire may be either from can-tir, the hundreds, or from cau-in-tir, ſhutting in the land; Loghfinon is from logh-fin, a logh at the edge or confines; Lorn is from le-ar-en, a place upon the heighth; Braidalbin is from bro-hyd-al-ben, a country along the hilly or high end; Drumalbin is from trum-albin, the heavy albin, or the heavy hilly end; Bryn-albin, a hill at the hilly end; Perth is from perth, a buſh or a thicket; Dunkell is from dun-kyll, the town of hazles; Ruthven ſeems to be the ſame as ruthun in Denbighſhire, ſignifying a free or rotten rock or ſoil; Gowry is from gwyro, ſloping; Scone is from ſi-cae-en, it is an ancient city; Arrol is from ar-au-al, it is upon the high or large water; Angus is from en-auc-iu, it is upon the water; Forfar ſeems to be from fordd-faur, the high way; Dundee is from dun-dee, for tai, the Dee town, which is probably from the river Dee in Wales; for they both muſt come from the privative di, dark or unſeen; or from di-au, water unſeen; Brochtycrag is from bro-ux-ti-craig, a country above the rock ſide; Aberbroth is from aber-bro-ith, it is a country upon the water, or upon a haven or harbour; Montroſe is from mont-rhos, the moraſs hill; Merins is from mor-in-es, low upon the ſea; Marr is from ma-ar, the great country. Here are the rivers Dee; Aberdeen, is from aber dee-in, that is, a harbour or port upon the river Dee; the river Ratra is from r'-au-troi-ar, the water turning earth; the river Doue is the ſame as that in Cardiganſhire; Murray is from Murry, the name of an ancient family, which ſee; here were ſeated the Vacomagi, a part of the Ordovices or Cumbri; Loquabre is from logh and aber, the mouth, port or harbour of the lakes; of this country was Fleance, who married Neſta, the daugther of prince Griffith ap Llewelin, of North Wales, whence the royal family of Stuarts; Roſſe is from rhôs, a large moraſs, or a wet heath; there were a people here ſettled called Cante, which ſignifies the firſt or foremoſt, being probably a part of the Brigantes, who firſt landed in Kent, and were from thence called Canti; Admanoch is from ad-man-ux, an upper country part; Tarborth is the ſame as Treborth in Angleſey, which is from tre-r'-borth, the port or ferry town; Cromer ſeems to be from cum-mer, the great comot; here were ſeated a people called Cerones, probably from car-iones, couſins of the Ionians, who were the people of North Wales, as the Merion or Mer-ion, the great Ionians of Merionethſhire; Ma-ion, the great Ionians of Angleſey; and Caernarvon the ſame; it being compoſed

of caer a city, ar upon, and môn changing into vôn in compoſition; Celinus or Killan, is the ſame as Celly-hen and Kilan in Caernarvonſhire, ſignifying an ancient cell or grove of hazles; Cathnes and Catini the inhabitans thereof, are from cau-ti-ni, incloſing our poſſeſſions or the borderers; but this name was from the Brigantes, Germans, &c. Strathnavern ſeems to be a corrupt term formed of ſi-traeth-navern, it is the Northern ſhore, or the ſhore of Navern; here were the Cornabii as in Cornwal and Britany ſignifying from corn-bi, dwellers in a corner; Tarviſium is from tervin-iſa, the lower confines; Thule is from ddu-le, a dark place; Ockil hills from uxel, high or a high hill; Glen Lyon from glyn-ly-ion, the vale of the Ionian family; Drumond is from dru-mond, the great Druid, or the Druid hill, or from dru-mon-id, he is the Angleſey Druid; Dumblane is from dun-blaen, the foremoſt or fartheſt town; Loghſine is a lake upon the confines; Lochau is the water lake; Kintyre and Kinter, are from kin-tir, the firſt land, or can-tir, the hundreds; Dundee is from dun-dee, a town, and not a hill upon the Dee, dun being by miſtake made to ſignify a hill, becauſe the towns anciently ſtood upon the hills, as well as our groves and buſhes; Brechin is from bri-auc-in, a country or poſſeſſions upon the water; Aberbrothock is from aber-bro-at-auc, the port or harbour of the country or region upon the water; Mearn is from ma-au-ar-in, a country upon the great water; Dunotir is from dun-o-tir, a town out of the land; Inerurie is from in-au-âr-iu, it is land upon the water; Bamf may be either from be-am-fife, the part about Fife, or be-au-am-fe, it is a part ſurrounded by water; Elgin is from al-ge-en, the ancient highland nation; Nearne is from in-au-âr-ni, our land upon the water; Killoſſe is from kill-iſa, the lower hazle grove; Badenoch is from be-at-en-ux, the part at the upper heighth; Inerneſſe is from in-ar-neſſe, the country of the river Neſſe; and Neſſe is from ni-au-îs, our lower water; the river Narne is from in-ar-ni, in our country; whence the country of Nearne; the Brae of Marr, the country of Murray; Dornoch is from darn-ux, the upper part. Here are the rivers Portneconter from porth-ni-ux-in-tir, our part in the upper lands; Unes from au-ni-es, our lower water; Strathnaver is from ſi-traeth-ni-au-ar, it is our ſhore upon the water; Cathneſſe is from cau-ti-ni-es, incloſing our lower poſſeſſions or ſide; beſides may other leſs remarkable places, which may be eaſily defined.

Here follows a ſpecimen of Scots names, viz. Adam, Adams and Adamſon, ſaid to be of an Hebrew origin, is de-

fined

ſned in the Celtic, to be the ſeed of the world; Archibald is high and bold; Alexander is a Greek name, defined under Macedonia; Andrew, Andrews and Anderſon, ſeem to be of an Hebrew origin; though made uſe of very frequently in Scotland; Abercrombie, from aber-r-combe, is the comot harbour; Acourt is the court; Broderic is from the old Britiſh ab-roderick, the ſon of Roderic; Boyd is the ſame as Abbot, both ſignifying an abode, from the Britiſh bôd; Bruce and Brus, are from ab-rus, the ſon of Rhus; Blair ſeems to be a corrupt term for an ancient family; Cochran from coch-ur-en, is the ancient red man, or a red prince; or from ci-ux-âr-en, a chief over the high lands; Cerr or Kerr is from the old Britiſh câr, a couſin or a dear perſon; Cenneth or Kenneth is from ci-en-ith, he is an ancient chief; Campel is from ci-am-p-al, a chief on the high borders; Conyngham is a chief of a great home or ham; Coutts is from cy-i-ti-es, a chief of the lower houſe or poſſeſſions; Craufurd from ci-ar-y-ford, a chief upon the road or paſſage; Charles from chi-ar-li-es, is a chief over the lower family; Cay is from ac-hay, the ſon of Hay; Cennedy or Kennedy is from ki-en-idiu, he is a ancient chief; Cardonel is from câr-donêl, Donel's couſin; Carmichael is Michael's couſin; Carnegy is a highland chief; Cathcart is a governor of the borders; Cinloch or Kinloch is from ci-en-li-ux, an ancient chief of the upper family; Ceith or Keith, he is a chief; Kintoſh is from kin-taſh, Taſh's couſin; or in a more primary ſenſe from ci-en-tu-es, a high chief of the lower houſe; Kinard from ci-en-ard, ſignifies an ancient chief over the poſſeſſions; Colvil is a chief over a village; Creighton from cry-dun, is a ſtrong man, or from cry-ton, a ſtrong town; Dalrymple from dal-yr-ham-ple, is a holder on the ham or vale part; Dalzel is from da-li-îs-il, a good family of the lower race; Donald is from dun-en-al-id, he is an highlander; David from da-vid, a good life; Dun, a man; Dundaſs from dun-da-es, a good lowlander; Drummond ſeems to be from dru-mon-id, he is a mon Druid, or from dru-mond, a mountain Druid, or the great Druid, it appearing from hiſtory that many of the Angleſey Druids retreated to Scotland, and thence to Denmark, when the Romans entered Angleſey or Mon; Duff ſeems to be the ſame as the Iriſh Taffe, both formed from the Welſh nickname Taffee for Davy or David, or from duf, black; Douglaſs is black and blue, or from tu-glaſs, the houſe of Glaſs; there being another houſe of Glaſs in Wales, called Guider; Elphingſton from al-phen-es-ton, a head over the lower

lower town; Erſkine from er-es-ki-en, an ancient chief below the water; Elliot from e for y, the, and liod, families; Forbes is from fe-ar-bi-es, he is over the lower dwellers; Fordyce from fe-ar-dy-es, he is over the lower houſe; Fletcher is from fe-li-tu-uxa-ar, he is over the family of the upper houſe or poſſeſſions; Frazer is from fe-ar-iſa-âr, he is over the lower country; Fergus and Ferguſon are from fergy, a chief man; Garden and Gordon may be either a valiant man, or a chief over a town; Grant from ag-r'-en-ti, is the ſon of the ancient or upper houſe; Guthrie is from ag-y-tir-hi, ſon of the high poſſeſſions; Gilmor is from ag-il-mor, the ſon of a great race, or from the race of Murry; Graham from ag-r'-ham, is the ſon of a Home; Gray from ag-r'-hay, is the ſon of a Hay; Gregor from ag-cri-gur, is the ſon of a ſtrong man; Hamilton is a high milton, or a high warrior; Hay is bold or noble; Hawley, the Hay family; Home or Hume are great poſſeſſors; Hope from hy-ap, is an high offſpring; James, though a very common Scotch name, is of an Hebrew original; Irwin is a win or the bleſſed; Johnſtone is from John's town; Ingram is an ancient poſſeſſor; Lenox from li-en-ux, is an ancient high family; Lovet is a little love; Leſley from le-es-ly, is the lowland family; Lyon is from ly-ion, an Ionian family, rather than from the Engliſh word lion; Lindſay from li-en-dy-iſa, an ancient family of the lower houſe or poſſeſſions; Levingſtone, a large town, place or poſſeſſions; Lynch, an ancient high family; Mackenzie from mac-ci-en-es-au, a ſon of an ancient chief on the lower water; Mackay is the ſon of Cay; Macdonald is the ſon of Donald; Macdonel, the ſon of Donel, or of the upper houſe; Macduff, the ſon of Duff; Macdaniel, the ſon of Daniel; Macglaſhan, the ſon of an ancient Glaſs; Mackworth, the ſon of Worth; Maxwell is from mac-ſewel, the ſon of Sewel; Macpherſon is from Mac-parſon, the ſon of Parſons, par changing to pher in compoſition; Macphedris is in like manner the ſon of Peters; Macleod is the ſon of Eliot, or of the clans or families; Macneal, the ſon of Neal; Maclean, the ſon of Lane; Macſhene, the ſon of Jane; Macgregor is the ſon of Gregory; Macmorris, the ſon of Morris; Macgra is the ſon of Gray; Macnamara is from mac-en-murry, the ſon of the ancient Murry; Macgrath is the ſon of Garth; Macklin is the ſon of Glyn; Mackintoſh is the ſon of Kintoſh, which ſee; Middleton and Milton are from middle town, or ſignify a great warrior; Michel is from m-ichel, great and high; Molineux from ma-lin-ux, the great upper race;

Morton

Morton is from mor-dun, a great man; Morey is a great prince; Murrey is the ſame; Melvil from ma-li-vil, is a great town or village family; Montgomery is from mont-gomer or Gomer's hill in Wales; Maitland from maith, land, enlarged poſſeſſions; Maule from mau-le or mau-li, is a great family, or a great place or poſſeſſions; Nairn from in-âr-en, in the hilly country; Napier from in-y-pe-ir, is in the higher parts; Ogilvey from uxel-vy, the high dwellers; Obrien is the ſon of Brian; Oſwald from o-es-wlad, is a deſcendant of the lower country; Primroſe is the chief Roſs; Pringle is the chief of an ancient family; Roſs is from rhys, a lord; Rollo is from rhi-al-iu, he is a high prince; Radcliffe is from rad-cli-ef, he is a gracious family; Scott from the Scotts nation; Sutherland from the name of the country; Sinclair is the ſame as St. Clair; Stuart is from ſi-tu-wart, it is a houſe warden; Sommerville is a ſummer village; Sempil from ſi-am-p-al, he is over the higheſt part; Sandilands is the ſame as ſandy land; Strahan is from ſi-tir-hen, it is the ancient poſſeſſions; Seton is from ſi-ti-en, it is the ancient poſſeſſions; Talmaſh is from ti-al-maſh, poſſeſſions upon the marſh; Weir is from wyr, the men; and Wemyſs or Wemys is from y-am-îs, the lower country.

SCAMANDER, a river of Phrygia Minor, is from ſi-auc-am-dir, it is the water about or ſurrounding the poſſeſſions. It is ſaid that this river was named Xanthus by the gods; thoſe gods muſt have been the Phrygians, for the term Xanthus is of a Phrygian original, and compoſed of auc-in-tu-iu, it is the water upon the poſſeſſions.

SCANDINAVIA, comprehending Sweden, Norway, Finmark and Lapland, anciently ſuppoſed to be iſlands, is from ſi-cau-ti-in-au, they are poſſeſſions incloſed within the water; this country was alſo called Baltia, Baſilia and Scandia, all ſignifying poſſeſſions in or upon the ſea or water; but the Romans after they became acquinted with the Goths, who then were called, or went by the name of Cumbri, therein including Jutland, or the Cimbrian Cherſoneſus, which has been defined elſewhere, called them the Cimbrian iſlands. As all ancient names of perſons and places of this country were Celtic, the founders muſt have been the Germans, and Britiſh Celtes, who were alſo called Cymbri as might be illuſtrated by the Triades, and other Britiſh manuſcripts, notwithſtanding the northern hiſtorians, to the great prejudice of the Celtic antiquities, would fix the origin of the Goths, Viſigoths, Oſtrogoths, Gætæ, Dacians, Gepidæ, Vandals, Sueves, the Franks, Heruli, Dacians and Lombards, or Longobards,

bards, in this country, as deſcended from the Scythians; and it is probable, that the name Longobard may be from llongbard, the ſhip bards, as well as from long beards, it being ſaid in hiſtory, that they landed in this country in three ſhips.

SCYTHIA, is from ſi-uxa-ti, it is the upper poſſeſſions. Here it may be proper to define the names of ſuch of their ancient kings as have come to our knowledge; as Scythes the firſt is from ſi-ux-ti, he is the upper poſſeſſor; Napîs is from en-p-is, upon the lower part; Pithra is from p-itha-ar, he is over the farther part; Sagillus is from ſi-ag-al-lu-îs, he acts over the lower families; Madyes is from am-ty-es, over the lower poſſeſſors; Thomyris is from ty-maur-îs, the lower great houſe; Iancirus is from an-ci-ar-iu, it is a chief over or upon the earth, or perhaps from un and cyrus, a cyrus one; Indathyrſus is from un-da-tyr-is-iu, he is a good one of the lower poſſeſſions; Targitus is from tir-ux-idiu, he is the upper poſſeſſions; Calaxais is from cy-al-ux-is, a high chief above the lower; Scholipethes is from ſi-chy-al-y-peth-is, he is the chief above the lower part; Panaxagoras is from pen-ux-y-gwyr-as, the head over the lower people, that is, a chief over the people; Tanais is from to-yn-as, covering the lower country; Saulius is from ſi-al-y-is, he is upon or above the lower; Spargapiſes is from ſi-p-ar-ux-p-ſi-es, he is a thing above the thing that is lower, but there is a tranſpoſition of a ſyllable, for it ought to be ſi-p-ux-ar-p-ſi-es, it is the thing or head high upon the thing that is lower; Arypethes is from ar-y-peth-es, upon the lower part; Scyles is from ſi-cy-al-es, he is the chief over or upon the lower; Octamaſades is from ux-tu-ma-iſa-id, he is over the great lower houſe; Ariantes is from ar-ynt-es, over thoſe that are lower; Atheas is from a for y-ti-hi-as, the high lower houſe, Lambinus is from al-am-ben-ys, high over the lower part. It may not be improper alſo to define a few names of places, &c. as mountains, viz. the Alaini Rhymici is from al-en-i, high in the ſky, and rhym-yxa, the upper edge or circle; Noroſſus is from en-ar-iſa-iu, it is high upon the lower part; Aſpiſii is from as-p-ſi-hi, it is the high part; Tapurini is from it-p-ar-en, it is the part on the ſky; Sybees is from ſi-hi-be-es, it is higher than the lower part; and Anarei is en-ar-hi, high in or upon the ſky; As alſo of other countries or nations, which are not formed out of the names already defined, viz. the Sætiani from ſi-ti-en, they are the higher poſſeſſions; Maſſei from maeſau, the champain or open country; Aſmani from as-man-i, the lower parts; Aſiotæ from iſa-ti, the lower poſſeſſions; Ia-

xarte

xarte from ixa-r'-ti, the upper poſſeſſions; Malageni from ma-al-og-geni, the nation of Magog; Samnitæ is from ſi-am-ni-ti, it is the poſſeſſion about us; Coraxi is from cwr-uxa, the upper borders; Galactophagi, the milk eaters; Oænes is from wya-en, the egg ones or egg eaters; Ariace is from yr-uxa, the uppermoſt; Anarici is from yn-r'-uxa, upon the uppermoſt; Namaſtæ is from in-am-as-ti, the lower poſſeſſions; Sagaraucæ is from ſi-og-ar-uxa, it is Magog's upper country; Rhibii is from r'-hi-be, the high part, or perhaps from Rhiphath; Davaba a city is from da-va, for van-bi, the dwellers in a good place; Maſagetes is from Meſh-ech, which ſee under Japhet; Iberia, the water country; Si-beria, it is the water country, or perhaps from Iberia; Bac-trians is from bi-ux-tir-en, the dwellers above the high coun-try; Sogdians is from ſi-og-ti-en, it is Og's upper poſſeſſions; Sacks ſeems to be a contraction of ſeck in Meſheck, their being uſed to plunder, giving it that ſignification in a ſe-condary ſenſe, or perhaps, though not ſo likely, from ſi-ac-ge, it is the active nation; Sarmatia is from ſi-ar-ma-ti, it is up-on the great poſſeſſions or poſſeſſors; Albania is from al-ben, the hilly end; Colchis is from golchi, to waſh, it being the ſea coaſt of the Euxine; Circaſſia is from cwr-ux-aſia, the A-ſiatic upper borders, or from cau-ar-aſia, to ſhut upon Aſia. Alſo as to rivers, Rha may be from r'-hi-au, the higher wa-ter; as Volga is from ve-al-auc, it is the higher water; Oby from o-b-y, from the high part, or from au-bi, the ſpring-ing water; Lena is the faireſt or cleareſt; Amur is from amyr, impure, or from am-au-r, the water incloſing; Helum, from hi-al-am, the water incloſing the high or hilly country; Iax-artes is from i-auc-ar-ti, the water upon or bounding the poſſeſſions; Oxus is from auc-iu, it is the water; Tyras from tyr-as, the lower country, as Neiſter is from in-es-tir, in the lower country; Palus Mæotis is from p-al-u, part upon the water, and am-au-ti, poſſeſſions about the water.

Sertorius, a nobleman of Rome, and a confederate in Sylla's faction, is from ci-ar-tir-iu, he is a chief over the land.

Semiramis, queen of Aſſyria, is from ſi-maur-am-is, ſhe is a great governeſs.

Seneca, an ancient Roman philoſopher, is from ſi-ena-ci, he is a moſt ancient chief.

Seleucia, a city and country lying on the Mediterranean ſea, towards Syria, is from ſi-al-au-uxa, it is the uppermoſt on the ſea.

Sequana, or the Seine, a river dividing the ancient Belgæ from the other Gauls and Celtes, is from ſi-auc-guana, it is

the

the weakeſt water, the Garon being the roughest, and the Loire or Liger the leſs acting water.

SHEM, the ſecond ſon of Noah, is from ſi-îs-ham, he is below his brother Ham, or the country about; in Geneſis ix. 26 and 27. Noah did not bleſs Shem with any worldly poſſeſſions; but curſing Cham or Ham in his ſon Canaan, he bleſſes Japhet, by ſaying that he ſhould be enlarged, that he ſhould dwell in the tents or poſſeſſions of Shem, and that Canaan alſo ſhould be his ſervant; whereby it appears that he was in effect inveſted with the inheritance or dominion of the whole earth, without any expreſs gift either to Shem or Cham, except by implication, only for a limited time; but the bleſſing (if any) belonging to Shem was of a meer ſpiritual nature; ſuch as was afterwards beſtowed by the patriarchs upon their deſcendants as a birthright; which Iſaac could not recall in favour of Eſau, though he could give him poſſeſſions, in conſequence of the call of Abram. The ſeveral names mentioned in Geneſis, as the deſcendants of Shem, ſignify the ſeveral nations deſcended from him, and their reſpective ſituations; and they are named as follows, viz. thoſe called his ſons were Elam, Aſhur, Arphaxad, Lud and Aram; Aram's three ſons were Us, Hull, Gethur and Maſh; Arphaxad had Shelah, who had Eber, of whom came Peleg and Jocktan; but as the names of their deſcendants ſeem to partake not a little of the Babylonian dialect, and Moſes has expreſly fixed their poſſeſſions to lye between Meſha and Shephar, a mount of the eaſt, it may not be worth my labour to give myſelf any trouble concerning them; but as the other appellatives are of a Celtic original, I undertake the explication of them as follows, viz. Aram is from âr-am, the country about, or âr-ham, the land of Ham, which was probably Shinar or Babylon; Elam is from al-am, upon the about, or the country about; which was Aram's; Lud is from al-ad, adjoining to Elam's; Aſhur is from aſh-âr, the lower country; Arphaxad is from ar-ph-auc-îs-id, he is on the parts of the lower water; Shelah, his ſon, who muſt have been fixed within the father's limits, is from iſha-le, the loweſt place; Eber is from e-ber, the water, i. e. the Euphrates; Peleg his ſon, who ſettled in part of his father's poſſeſſions according to Moſes, is from p-al-aug, the part up the water; and Jocktan his other ſon, is from i-auc-tan, down the water, that is, one up the river Euphrates, and the other down that river; the four ſons of Aram muſt alſo have been ſettled in different parts of their father's country, as Us in a low,

Hull

Hull in a high, Gether in a wet or water, and Maſh a champain country, which their names import. See Euphrates and other Aſſyrian names of perſons and places; alſo Japhet, Cham and Adam.

SHENAAR or Sennaar, a country on the Euphrates, to which Noah and his deſcendants removed from Ararat, the reſting place of the ark, and built Babel, is from ſhi-en-ar, it is the ancient country, probably from its being their ante-diluvian abode, where the ark was built, or from its being the paradiſe of Adam.

SICAMBRI, a people of Guelderland, ſituated between the Maes and the Rhine, is from ſi-cumbri, the ſea Cumbri.

SIBYLLÆ or SIBYLS, is from Cybele, which ſee.

SICILY, a large iſland in the Mediterranean, is from Sicyon-ly, the family or nation of Sicyon, or from the Sicani-ly, the Sicani nation.

SIRACUSE, a city of Sicily, is from ſi-ar-auc-ſi, it is a city upon the water.

SIDON, a city of Phœnice a province of Syria, ſaid to have been founded by Sidon, the eldeſt ſon of Canaan, is from ſi-don, the ſound of the waves, it lying upon the Mediterranean ſhore within the hiſſing ſound of the waves of the ſea; whence it was called Sidon, and from whence Sidon had his name.

SIMOIS, a river of Phygia, is from ſi-am-au, it is the ſurrounding or boundary water.

SIRIA, or Syria, the firſt inhabited part of Aſia, is from ſy for cy-ar, the firſt country. This country lyes weſtward of the Euphrates; but Aſſyria is ſituated eaſtward on that river; where Aſhur the ſon of Shem founded a nation, who were called Aſhur or Aſhyrians, rather than the country from Aſhur, as ſome antiquarians have imagined.

SICYON, an ancient little kingdom in the north part of Peloponneſus, is from ſi-cy-ion, the chief or firſt city of Ion; ſee Peloponneſus; it was alſo called Ægiola, probably from a-gy-io-lu, the firſt or chief Ionian family; who is ſaid to have been the firſt king thereof in the time of Terah; his ſucceſſor Europs is from ar-y-p-îs, over the lower part; Telchin is from teulu-ux-en, the upper ancient family, Apis from ar for y-p-îs, the lower part, or from ap-îs, from the lower or the lower family; Thelxion is from teuli-ux-îon, the upper family of Ion; Ægirus is from io-gur-iu, he is an Ionian man; Thurimachus is from tyr-ma-uxa, the great upper poſſeſſor or lord; Leucippus is from lu-uxa-p-iu, he is the upper family; Moſſapius is from ma-iſa-p-iu, he is of the great loweſt part; Peratus is from ap-yr-tu-es, from the low-

eſt

eſt poſſeſſors; Plemneus is from ap-lu-ma-en-iu, he *is* from a great and ancient family; Orthopelis is from wr-ith-ap-lu-is, a man he is from the lower family; Marathon is from mar-a-thu-ion, a great from the houſe of Ion; Æchyreus is from uxa-ar-iu, he is the upper country; Corax from cy-âr-ux, a chief of the upper country; Epopeus is from ap-io-pe-iu, he is from Io's part; Laomedon is from lu-io-ma-dyn, a great man of the Ionian family; Polybius is from ap-io-ly-biu, ſprung from the Ionian family; Inachus is from un-uxa-iu, he is the upper one; Phæſtus is from ap-is-tu-ſi, he is from the lower houſe; Adraſtus is from a-dir-as-idiu, he is from the lower country; Polyphides is from ap-io-lu-pe-id, he is a chief of the Ionian family; Pelaſgus is from pella-is-ge-iu, he is the fartheſt or lower nation; Zeuxippus is from ſi-is-uxa-p-iu, he is the lower of the upper parts.

SOCRATES, an Athenian philoſopher, is from ſi-o-cry-ti-es, he is from lower ſtrong houſe.

SOLON, an Athenian lawgiver, is from ſi-o-lu-ion, he is of the family of Ion.

SPAIN, ſeparated on the north towards Gaul by the Pyrenian mountains, and on the other ſides bounded by the Mediterranean ſea, the bay of Cadiz, the ſtreights of Gibraltar, the weſtern ocean, and the ſea of Cantabria, is from îs-pen, the lower end; it was alſo called Iberia, from i-ber, the water, rather than from any Iberian colony from Mount Caucaſus ſettling there; whence alſo the river Ebro; it was called Tarteſa from tir-ty-iſa, the country of the lower poſſeſſions; Luſitania is from lu-iſa-tan-au, the loweſt family or nation upon the water. Some of the towns here have Celtic names, as Orabriga, which from ar-au-brige ſignifies Briges upon the water; Talabriga is from tuly-brige, a Brigian family; Langobriga is from lan-auc-briga, Brigians on the water ſide; Merobriga is from mer-o-briga, Briges from the ſea; Nemetobriga is from nim-tu-briga, no poſſeſſion Brigians; Iſallæcus is from iſa-le-auc, the loweſt water place; Amea is from am-au, about the water; Ebora is from e-bro-au, the neighbourhood of the water; Bletiſa is from ble-ti-iſa, part of the loweſt poſſeſſions; Oliſipo is from y-le-iſa-pe, the place of the loweſt part; alſo called Liſbon, from le-îs-bon, a place at the lower root; Coimbrica or Coimbria is from Cumbri, the comot Briges; Tarraco is from tir-uxa, the upper country; Saguntum is from ſa inſtead of cae a city, and gunta, firſt or foremoſt; the iſland Erytha is from er-eitha, the fartheſt or utmoſt bounds; Cantabria is from cynta-briga, the firſt or foremoſt Briges; Hierabriga is from hira-briga, the

oldeſt

oldeſt or longeſt Briges; the mountain Herminius is from hir-mini-iu, it is the long mountain; the river Durius is from dwr, water; the Celtiberi is from celti-bri, the hiding Brigians; Brigones is from brig-iones, the Ionian Brigians, or the firſt or chief nation of Ionians, Briges, from bri-ge, ſignifying the firſt nation.

STROPHADES, two ſmall iſlands at the lower part of the Ionian ſea, is from ſi-tir-au-ph-at-es, it is water land, or an iſland at the lower water part.

T.

TACITUS, CORNELIUS, a Roman hiſtorian and an orator, is from ti-iſa-idiu, he is from the loweſt houſe, who were the Greeks; and Cornelius is from ci-or-en-li-iu, he is a chief from the ancient family, who were the Umbri, Sabines, &c. the Aborigines of Italy, ſo called from their firſt name of Brigines, of the ſame ſignification as the Latin ab origines, that is, from the origin, or the firſt nation.

TADMOR, an ancient city of Palmyrene, which is ſuppoſed to be the place where Adam was created, is from tad-maur, the great father.

TAGUS, a river falling into the Atlantic ocean at Liſbon, is from tagu, to choak.

TARIXIA, ſituated at the mouth of the Nile, is from tir-uxa, the upper poſſeſſions.

TARTESSUS, a river of Spain, emptying itſelf into the gulph of Cadiz, is from tir-ti-iſa, the land of the lower poſſeſſions.

TELCHINES, who, according to Ovid's Metamorphoſes, removed from Crete into Rhodes, is from teilu-ux-en, the chief divine houſe or family.

TELAMON, king of Salamis, and one of the Argonauts, who is ſaid to have been at the ſiege of Troy, is from teilu-mæon, the family of the Mæones; whence the Celtic term môn for a root or ſtem, the Mæones being the moſt ancient nation deſcended from Japhet, and the name ſignifying the great Ionians or Japhetans.

TENEDOS, an iſland oppoſite Troy, in the Ægean ſea, is from ti-in-au-id, it is a poſſeſſion or country in the water; it went at firſt by the name of Leuchophrys, from le-auc-phri, a Phrygian water place. Here the Grecian fleet uſually lay concealed, at the ſiege of Troy, according to Homer.

TEUCER, a Trojon prince, is from tu-uxa-ur, a man of the upper houſe.

THASUS, an iſland on the coaſt of Thrace, in the Æ-

gean ſea, is from ti-au-as-iu, it is the lower water poſſeſſion, or a water poſſeſſion of the lower country, Thrace being ſo called, and this iſland might have been probably called Thraſus, and not Thaſus.

THERA, a Grecian iſland, is from tir-au, water poſſeſſions. Here was ſituated the city Cyrene, ſo called from caer-ena, the moſt ancient city; near it lay the iſland of Melos, which is from am-al-au-ſi, it is ſurrounded by the ſea or high water.

THESSALY, a country lying between the Ægean ſea on the eaſt, and Epirus to the weſt, is from ty-iſa-ly, the houſe or poſſeſſions of the loweſt family. The mountains here are Olympus, from ol-am-p-iu, it is the part about the ſun; Othrys, from o-tyr-is, from the low ground; Pelion, from pe-al-un, the high top one; Oſſa is from o-iſa, from or not the loweſt. Here is the plain of Pharſalia, from ph-ar-iſal-iu, it is the low part of the country. Here are alſo ſeveral great rivers, as Peneus, from pen-au-es, water with its head in the lower part; Aliacmon is from al-auc-man, the water of the higher part; Erigon is from er-auc-en, the upper water; and Axius, from auc-is-iu, it is the lower water. The chief cities were Lariſſa, from laur-iſa, the loweſt ground or bottom; Demetrius ſeems to be from te-am-au-tre, it is a town upon or about the water; Pegaſa is from p-auc-iſa, the lower water part; Hypatha, from hy-petha, the high parts, and Pythion, from petha-ion, the Ionian parts. The kings here were Æſon, from iſa-un, the loweſt one; Jaſon the ſame; Pelias, from ap-li-as, from the lower family; the Argonauts, or the ſailors of Argos ſailed from this country in purſuit of the golden fleece to Colchis, on the eaſtern ſide of the Euxine ſea; Acaſtus is from ac-aſ-tu, from or the ſon of the lower houſe; Achilles, the famous ſon of Peleus, is from ac-hil-li-es, from the race of the lower nation, viz. the Greek nation, the Trojan being the higher.

THRACE, bounded on the north by mount Hæmus, on the ſouth by the Egean ſea, on the eaſt by the Euxine ſea, the Helleſpont and Propontis, and on the weſt by Macedon and the river Strymon, is the ſame as Tyras, the younger ſon or nation of Japhet, whoſe name from tyr-as, ſignified the lower poſſeſſions, this nation or family being the firſt that ſettled there, as appears under Japhet. There were ſeveral ancient cities here, as Abdera, from ab-tiras, from Tiras; Oeſima, from y-iſa-mae, it is the loweſt; Neapolis, from yn-au-p-al-ſi, it is upon the water part; Tirida is the land of Ida, or the good land; Silymbria is from ſil-ymbri, the Phrygian or Cymbrian

brian race; Meſembria is from maes-umbri, the Cymbrian fields; Iſmaros, from iſ-mar-au-ſi, it is below the great water; Enos, from yn-au-ſi, it is upon the water; Maronea is from mar-au-in, upon the great water; Styma, from ſi-ty-ma, it is the great poſſeſſion; Diſcea is from ti-îs-au, a poſſeſſion below the water; Heraclea is from hira-cli, the longeſt family; Phrygia is from bri-ge, the firſt nation; Philea is from phe-al-au, a part upon the water; Anchialus is from yn-ux-al-au-ſi, it is the uppermoſt on the water; Auleum is from au-le-iu, it is the water place; Neſtus, from yn-eſ-tu-ſi, it is in the lower poſſeſſions; Hebrus is from hi-ber-iu, it is the high water; beſides other more modern cities. The mountains here are Hæmus, from hi-am-iu, it is the high or upper incloſure or boundary; Rhodope, from r'-hyd-y-pe, the length of the part or country; and Orbelus, from yr-be-al-iu, it is the high part. The rivers of any note are the Hebrus, from hi-ber-iu, it is the high water, or high ſpring water; Strymon, from ſi-tyr-y-mon, it is the land of the Meones, the great Ions, or the firſt land; the Panyſus, from pen-iſa, the lower end; and others of leſſer note. Here is a peninſula called the Thracian Cherſoneſus, from tir-as, Thrace, and cwr-ſy-neſa, the part or corner that is neareſt, perhaps of the lower country, and ſo it is to the continent of Aſia. It ſeems probable that a part of this country was firſt peopled by the Phrygians, who alſo planted at leaſt the upper part of Macedonia before the Greeks got thither, and ſo prevented their getting over into Italy over the ſtreights by ſea, till many ages after they had got along the Adriatic coaſt into Italy, and ſtocked it with inhabitants. This country was divided between ſeveral ſmall nations, as the Dolonæi, from dôl-hen, the ancient dwellers in valleys or villages; the Celetæ, from celu-ti, the hidden poſſeſſors, which were from Tyras, as all were who had a ti in their names; the Denceletæ, wrote by miſtake Denſeletæ, is from ti-en-celetæ, the ancient poſſeſſions of the Celetes; the Biſtiones, from ab-îs-ti-iones, from the lower houſe Ionians; from whom came the Beſſi, ſignifying from ab-iſa, from the lower; Odomantes is from o-tu-ma-ynt-es, they are from the lower great houſe; Cicones is from ci-ac-iones, the chief offspring of the Ionians; Edones is from ida-iones, the Ida Ionians; Brigi or Brigians ſignify the firſt nation or firſt born; Thyni, from ti-en-i, the ancient poſſeſſors; Pieres, from ap-rhis, that is, the deſcendants of Rhys, or of princes or ſovereigns, or a people governed by kings; Odryſæ ſeems to be from o-tyras, deſcendants of Tyras, or of the lower poſſeſſors; ap,

o, mac and fitz, at this day, ſignifying ſons or deſcendants in Great Britain and Ireland; Medi is from ma-ti, the great poſſeſſors; Sapæi is from ſi-ap-æi, it is from the high, that is, the upper houſe. Here were many kings, whoſe names are partly the ſame as the Britiſh names, as Rheſus, Pirous, Imbraſus and Rignus, mentioned by Homer, which were the ſame as our Rhys, Rhix-mau, and Imbri-iu, that is, a leſſer lord, a great lord, and he is of the Cumbri or the Phrygians; Teres, from tyras, a lower poſſeſſor; Sitalces, from ſi-tilu-aces, he is from the lower family; Scuthes, from ſi-cy-ti-es, he is a chief of the lower houſe; Perdicas, from puredig, purified; Amadocus, from a-ma-tu-ux-ſi, he is from the great upper houſe, which ſeems to be the ſame as the Britiſh Madoc or Madox; Meſades is from m-iſa-ti-ſi, he is the great loweſt houſe; Cotys is from ci-o-ty-es, a chief from the lower houſe; Cherſobleptes is from cwr-iſa-ble-ap-ti-es, the loweſt end of the place of the lower poſſeſſors; Ariopharnes is from ar-y-ph-ar-nes, over the neareſt part of the lower country; Diegylis is from ti-uxa-ly-ſi, he is a poſſeſſor or lord of the upper family; Sothymus is from ſi-o-ty-mau, he is from the great houſe; Saſales ſs from ſi-iſa-lu, he is from the lower family; Rhymetalces is from rhy-ma-tylu-ux, he is the great rhys, or prince of the upper family; Rhaſcioporis is from rhys-ux-ap-rhis, he is a high Rhis ap Rhis.

TIMON, an Athenian, is from ti-môn, or meon, the houſe of Mæon, or the great Ionians.

TIMOTHEUS, an Athenian, is from ti-mau-tu-iu, he is a poſſeſſor or lord from the great houſe, which was that of Mæon, or the great Ionians or Phrygians; the Greeks or Javans being the leſſer houſe of Ion or Japhet.

TISRI, a people of Italy, ſo called probably from Tyras, as being from Thrace, the firſt poſſeſſions of Tyras.

TITANS, according to Pezron, ſignifies born of the earth; Rowlands ſays that it is a compound of tyd-tan, the earth ſpreading, but the true etymology thereof in my opinion is titan, the lower poſſeſſions, Europe being eſteemed the lower poſſeſſions, becauſe the ſun appeared to go down in ſetting in the weſt.

TITUS, a Roman emperor, is from ti-tu-es, a lord or poſſeſſor of the lower houſe, which was the Roman, the ancient Italians being the upper.

TRITONS, is either from trui-don, through the waves, or from tri-dant, three toothed or trident.

TROY,

TROY, a city of Phrygia, is from tre-io, the town of Io or Japhet; whence the name Trojans.

TROILUS, ſon of Priam of Troy, is from tre-io-lu, the family of Troy.

TULLIA, daughter of Servius Tullus, a Roman emperor, is from teuly, the family, ſhe being probably from the Italian family. See Italy.

TYNDAREUS, a prince of Laconia, in Peloponneſus, married to Leda, the mother of Pollux and Helena, begot by Jupiter, is from dyn-da-riu, a good or divine ſort of man.

TYRE, a city of Phœnicia, is either from the Celtic tir or tre, a town or land poſſeſſed, or from Tyras, the youngeſt ſon or nation of Japhet, who ſeems to have given names to various other places, through which his nation migrated, as Thrace, the river Tyras, Tirſi, and Tyrrhenium in Italy, the Mediterranean ſea, and probably to Tyre, after they attained the dominion of the Mediterranean ſea; and though Sidon had been founded by the deſcendants of Shem, it is not clear to me, that the Tyrians or Phœnicians of Tyre were the deſcendants of Shem.

W.

WALES, a name ſtill unknown to ſuch of the inhabitants as are unacquainted with the Engliſh language, it being given to them by the Saxons, on account of their ſpeaking the Gauliſh or Wauliſh language; but the natives call this country Cumbri, and their language Cumbriaeg, or the language of the Cumbri. The Romans called North Wales Genounia, that is, the ancient Ionian nation, which the Welſh alſo expreſs by the name Guynedd. As there have been many attempts to ſhew, that this language, which I call the ancient Celtic, or the language of the Celtes and Cumbri, is not the firſt genuine language of Gaul and Britain, I am obliged here, from the nature of this work, and to prevent future miſtakes amongſt our antiquaries, who have of late been greatly miſled from the right tract of antiquities, more eſpecially the Scots and Iriſh, by ſeeking after a different origin from the Welſh to remove the grounds of this error; and as every thing that appears plauſible in this reſpect has been advanced in the Archeologia Britannica by Mr. Edward Llwyd, a native of Wales, by the influence of Dr. Hicks and Mr. Wanley, and by an anonymous writer, enforcing

enforcing Llwyd's ſcheme for deſtroying the antiquity of the Welſh, I ſhall confine myſelf to an examination of what thoſe gentlemen have been pleaſed to offer on this occaſion. Mr. Llwyd, in order to prove that the Iriſh, and not the Welſh, were the firſt poſſeſſors of Britain, has attempted to ſhew, that the ancient names of places in Britain, are to be defined only in the Iriſh language, and therefore inſtances Iſc, Uſc, or Eſc, as names of rivers; which the Romans called Iſca and Oſca; and the Engliſh Ex, Ux, &c. but if Mr. Llwyd had looked into Dr. Davis's lexicon, he would have ſeen under the word Fluxus, the Welſh word lac, a flood, which is a compound of al-auc, high water; and in many other places of that valuable work, he would have found, that auc and au in all compounded words ſignify water; whence the Latin term aqua; he might there have learnt that is is the common Welſh word for lower, which particle being joined, made Iſauc, or Iſc, ſignifying the lower water, without being obliged to force his definition out of the Iriſh Uiſk, which ſeems to ſignify a liquid rather than water in general; and it may be here very properly retorted, that though there are many more rivers in England, Scotland and Wales called Avon than Iſc or Uſc, yet the word Avon is not underſtood in the Iriſh language to ſignify a river, though it be pretended that the Iriſh gave names to the Britiſh rivers, and were the firſt poſſeſſors of the country; but in the old Britiſh, au-von is a water from the fount or ſpring; ſee the words Water and River for a more clear definition of theſe matters. So are the Iriſh words lex, kinuy, ban, drim and lexlia, which he produced for the like purpoſe, to be found in the old Britiſh, as lac, a lake; kin-au, a great water or river; ben, the top or high end; drem, a ridge, as in ſeldrem; and lexi, ſlates or grey ſtones. Thus we ſee from Mr. Llwyd's Archeologia Britannica, how neceſſary the Iriſh language is towards writing the Britiſh antiquities, and underſtanding the ancient Britiſh language. He goes on with ſaying, that it was unneceſſary for ſatisfaction therein, to look farther than the Britiſh common names for a ſheepfold and milch cattle; for who, ſays he, ſhould know the reaſon for calling a ſheepfold korlan, although he knew that lan ſignified a yard, if he did not know that the Iriſh called ſheep caor. Let the Iriſh call a ſheep what they will, I beg leave to ſay, that corlan or korlan is altogether a Welſh word, compoſed of kôr-lan, a ſtall or feeding yard, as kor-yxen, an ox ſtall, &c. As to his guartheg blithion for milch cattle, guartheg is the common Britiſh word for cattle, and blithion

is from the old Britiſh bi-laethion, milk cattle; ſo that theſe defects in the old Britiſh may proceed from Mr. Llwyd's being leſs acquainted with it than the Iriſh. His next ſtep towards proving the Iriſh, whom he calls Guidelians, to be the only Celtes or Galli, is the production of the following Celtic names, which, as he ſays, are to be explained only in the Iriſh; he ſays, that Allobrox is from eilebruach, another country; but it ſeems more probable, as thoſe people were dwellers in the upper country, that it comes from the old Britiſh a-lu-bro-ux, ſignifying the family of the upper country, they being Celtes, as well as the Iriſh; Aremorici, he ſays, is from the Iriſh armhurich, a maritime people; but I have defined it under the word Gaul, to be from ar-mor-iſa, upon the lower ſea; which correſponds with the other Gauliſh names of places; Alpes is from al-pe, the hilly part; the river Axona he brings from his Uiſk, which I may as well derive from my auc-en, the upper or higher water; Bardus may be from the old Britiſh bardd, as well as from the Iriſh baird; Belgæ he does not define; but ſays the Iriſh called them fir-bolg, but I have defined this name under Gaul; Benna is ſaid to ſignify a cart; but for what purpoſe it was inſerted, does not appear, unleſs it be to enlarge the catalogue; Bondincus, as he ſays, is from bon a bottom, and gan without; but more likely from bon-di-in-auc, water without bottom; Bracca according to Llwyd meant the highland plaid, called brekan; but it is differently defined under Gaul, viz. the upper country, and not the upper garment; he produces Bolg and Bulga, which are from the Britiſh bol-gau, a belly-bag; his Cateia a dart ſeems to be a Perſic word; which would tend to prove the Iriſh to be Perſians; ſo I can find nothing nearer it in the Britiſh, than cath, a cat, which darts at the mice; or cad, a chain, which to that ſort of inſtrument was uſually fixed; Celtæ is as he ſays the ſame as the Cedil, in the plural Keiliet, but it is more likely from the old Britiſh particles celi-ti, hidden poſſeſſors, which ſeveral names of places, as Keli, a cell, celidinion, the men cells, or the Caledonian wood, &c. ſeem to warrant; Crupellarius, a coat of mail, he derives from the Welſh and Scots, in which we agree; but not as to his bringing it from cruban or crubell, a crab fiſh; for cruban ſignifies crooked, and crupellarius is from cru-pe-al-ur-iu, it is a ſtrong thing upon a man; Divitiacus he ſays is common to the Welſh and Iriſh; but as he has not attempted to define it, I will; it is to be obſerved that vaethu or faethu, in the old Britiſh, is to nurſe, to which the privative di being prefixed, it

makes unnurſed or uncultivated; and cy, a chief, being added, makes a chief or king of the uncultivated country; or as he was king of the Belgæ as well as the Hedui, it may come from di-vaeth-auc, the uncultivated water place; but the former ſeems moſt probable, the country of the Hedui being very woody in Cæſar's time; and Cæſar does not always keep cloſe to the Celtic, but frequently gave names or appellations ſuitable to the quality and ſituation of perſons and places; Druidd, Druids, a Britiſh word, he brings from the Iriſh draoidhe, but how does not appear; Dunum in the names of the Gallic towns, as Uxellodunum, &c. as he thinks, is an hill, but it ſeems to me to ſignify a town; and Uxellodunum from uxel-le-dun, a town upon a high place; ſee under Gaul; and Llwyd himſelf in other places in a manner admits it; Goeſus a champion, he ſays, is from the Iriſh gaiſgeath, but more likely from the old Britiſh gwas, a ſervant, which is a compound of ag-w-as, a man acting under; ſo that it ſignifies any ſort of a deputy, as a champion, &c. as well as a common ſervant; Leudus, an ode, he brings from the Iriſh laiodh, but ſee it otherwiſe defined under the word Ode in the lexicon; Magus he ſays is the ſame as the Iriſh magh, a field; but Magus ſeems to me to come from ma-ge, a great country; for maes has been conſtantly uſed in Greece, Scythia, Italy, Germany, Gaul, &c. as well as in Britain, to ſignify a field or champain country, as appears in this lexicon; Matiſco, a town in Gaſcoine, he takes to be the ſame as the Iriſh mathuiſgo, ſignifying good water, but it ſeems to me to come from am-ti-ys-auc, about the ſide of the lower water; Palla he makes to be the ſame as fallain, a mantle; but I take it to be compoſed of pe-al, the upper thing or covering, or a thing upon; Vercingetorix, a general of the Arverni, he ſays is the ſame as the Iriſh fear-cean-turus, the head man of the expedition; the Welſh makes it yr-cen-ge-tor-ux, the chief lord or prince of the head nation; and Vergaſillaunus the under general, from yr-cy-iſael-un-iu, he is the lower or under chief one; but he makes it the ſame as the Iriſh fear-go-ſaelen, the ſtandard bearer; Vergobretus, which he ſays firſt induced him to believe that the Iriſh came from the Gauls, is according to him from the Iriſh fear-go-breath, the man that judges; if this was an occaſion for his thinking that they are deſcended from the Gauls preferable to the Welſh, it may be eaſily removed; for the Welſh language explains it, at leaſt in as clear and ſatisfactory manner as the Iriſh; urgyvreth, being the man of law, or the pronouncer of the law; perhaps it will alſo agree as near with the origin of the

term

term cyfraeth, the law, which is from cy-fraeth, the chief ſpeaking; but ſee the lexicon. Such has been the force of Mr. Llwyd's etymologies, as unhappily to miſlead many Britiſh hiſtorians, ſo as to deſtroy the true antiquity of their country. The anonymous writer who advanced ſomewhat on Mr. Llwyd's plan in the etymological way, was the author of an eſſay on the antiquities of Great Britain and Ireland, printed at Edinburgh in 1738; he, after inforcing Llwyd's arguments, without any knowledge of the ancient Britiſh language, propoſes the following inſtances; he ſays that the Severn is from the Iriſh ſab, ſtrong, and rian, the ſea; how theſe particles came into any dialect of the Celtic, I cannot find out; for ſab is certainly of an eaſtern original, and rian in the Celtic ſignifies the roaring one, and in the Iriſh dialect rian muir, may properly expreſs the roaring ſea; be this as it will, the Severn took its name from the Malvern hills, where it has its ſource, as appears in Worceſterſhire under the word Britain; he derives the origin of the Thames from Tamh-uiſge, which he ſays is Iriſh for tame or ſlow water; but I will venture to affirm that Tame is as much a German or Engliſh term as Iriſh; and uiſge, as has been before obſerved, is a compound of the old Britiſh particles is-auc, the lower water; but how it came to be applied as a general term for water, does not appear, unleſs it be compoſed of the old Britiſh ys-auc, the water; however the Thames being the borders of the Iceni, is from ti-am-ice, that is, about or incloſing the poſſeſſions of the Iceni; ſee Iceni and Thames under the word Britain. He brings the river Ouze, at York, alſo from the Iriſh uiſge; but I have defined it from au-is, the lower water. He produces ſeveral names in Cumberland, which he calls a part of Cumbri or Welſh land, as the river Derwent or Derhene, which he defines from dear, great, and ean, water; but without criticizing on the Iriſh dear, for great, and ean inſtead of au, for water, it clearly ſeems to me to come from the old Britiſh dur-eng, the great water, or dur-en, the high water; the town Keſwick he ſays is from caſaigh, compounded of the Scottiſh cas, the foot, and aig, a hill; if this ſhould appear to be a true Scottiſh name, it proves nothing more than that ſome Scotch people have been in poſſeſſion of this place, as they have been in other parts of Wales intermixed with the Welſh, as well as the Welſh amongſt them in Scotland, or that both languages were originally the ſame; but this name happens to be alſo found in the Welſh dialect, it being compoſed of cae-is-auc, a city or town below the water; and the name of Skiddow hill in

Cumberland

Cumberland he brings from ſe, the, cead, firſt, and a, a mountain; in the old Britiſh alſo ſi-kid ſignifies it is the chief; but how he could make it out that the letter a expreſſed a mountain, does not appear to me, tho' the character a expreſſes the earth. He produces from Llwyd's letter to Mr. Rowlands, the names llychæ for lakes, and bannæ for mountains in Radnorſhire, but every body knows that the Welſh have lacc, a lake, from le-auc, the place of water, and benna for high ends, or hills, whence the Iriſh names ſeem to be derived, which proves the people to be from the Welſh. The great antiquarian Mr. Cambden, for want of a due knowledge of the Britiſh, has been the means of miſleading his country in reſpect to their origin and antiquities; his definitions of ancient perſons and places being very trifling, inconſiſtent, and unhiſtorical; as in the word Britain, which he brings from the Britiſh word brith, painted, or rather ſpotted; in ſupport of which definition he derives all the names of the Britiſh chiefs from colours, as Cogidunus, Argentoraxus, and Segonax, from coch, red; but from my knowledge of the Celtic, and the correſpondence they ſhould bear with the other Celtic names of princes, they ſeem to me to be compoſed of cy-uxz-dun, the firſt chief man; ar-genta-cy-ux-iu, he is the firſt chief above or over; and ſi-ci-en-ux, he is an high and ancient chief; Maudubratius, Cartiſmandua, Togodumnus, Bonduica, and Cogidunus, over again, from du black; but they ſeem to me to come from mau-du-brys-iu, he is the great houſe of Prys; cy-r'-ti-iſa-mau-idiu, he is the chief of the lower poſſeſſions; to-cy-dun, the chief man over, or chief lord; and bon-da-uxa, the higheſt and beſt ſtem root, or race; Wynn he ſays is the ſame as Venuſius, and Immanuentius, and ſignifies white; but it ought to be obſerved that wynn is alſo bleſſed; and as Venius and other Roman names come from wynne, it ſeems unlikely that they took thoſe names from their painting themſelves; and whatever may have been alledged about the ancient Britains painting themſelves, it is not likely that any beſides the Picts did ſo. He ſays that Gwellw, in Welſh, is a water colour; and that Vellocatus, Carvillius, and Suella, are from thence; but vella-cy-idiu, cy-ur-vella-iu, and cy-ell, inſtead of vella or bella, all import the moſt diſtant or fartheſt chiefs; or from veli-uxa-tu, the upper houſe of Belus. He ſays that Cuniglaſus is from glaſs, blue; but I would derive it from cy-en-clu-is-iu, he is an ancient chief of the lower clan; aur, gold, is, as he ſays, the primitive meaning of Arviragus, and Cyngetorix, but they more likely come from r'-ur-uxa-iu, he is the chiefeſt man, and

ci-en-tor-ux,

ci-en-tor-ux, an ancient chief over the multitude. He ſays that a lively colour is called teg, and that Profutagus and Caractacus is from thence; but teg ſignifies fair or gentle, and Caractacus ſeems to be from caredic beloved; and Profutagus is from pryſ-y-tu-ux, a price or prince of the upper houſe; Melinus he brings from melin, yellow; but it comes from ma-li-un, one of a great line or race; Adminius he forces from minium, which he ſays ſignifies vermillion, but in what language does not appear; therefore I ſhall preſume that it comes from the Celtic a-ti-mi-in-iu, he is one from the great houſe. It may be proper here to add a few more names in ſupport of and concurring with my own definitions, as Cynobelin, from cyn-o-beli-lin, a chief of the line of Beli; Orgetorix, an Helvetian chief, from yr-ci-tor-ux, the chief over a multitude; Dumnorix, the Heduan, from dun-mor-ux, a great man above or over; Iccius, governor of Rheims, is from ixa-iu, he is the uppermoſt; Viridovix, of the Unelli, or winn-il, the race of Winn, is from ur-i-tu-ux, over the upper houſe; Comius of Aras is from ci-am-iu, he is a chief over; Induciomarus is from is from un-tu-uxa-mar-iu, he is one of the upper great houſe, probably the houſe of Mauris or Murrys; as Viridomaurus is from ar-y-tu-maur-iu, he is over the great houſe; Caſſivellanus king of the Iceni, is from cy-iſa-veli-lin-iu, a king of the Iceni of the line of Beli; Cativulcus king of the Eburones, is from cy-ti-veli-ac-iu, he is a chief from the houſe of Beli or Apollo; Ambiorix is from am-i-bro-ix, over the upper country; Taſgetus king of the Carnutes, is from ti-iſa-ci-idiu, he is a chief of the lower houſe or poſſeſſions; Conetodunus is from cynta-dun-iu, he is the chief man; Ollovico and Teutomatus kings of the Nitiobriges, or Initio-briges, the firſt Phrygians, are from O-llu-ux, from the upper family or nation, or from o-llu-vico, from the Combe family, and y-to-ma-tu, the lord of the great houſe; Convictiolanus, a chief ancient magiſtrate of the Hedui, is from cyn-ux-tilu-en-iu, he is a chief over an ancient family or nation; Cotus is from ci-o-tu, chief of the houſe; Dunmacus general of the Pictones, is from dun-ma-ux, a great man over.

Welsh names ſeem to be of a Phrygian and Grecian origin, except ſome few ſcripture names, which tho' commonly ſuppoſed to come from the Hebrew, ſeem to me to be of a Celtic origin, as David, John, Peter, &c. which the Jews might borrow from the Phrygians; but a ſpecimen of the moſt ancient Britiſh names, are derived as follows, viz. Alan, whence Aliſon, &c. is from al-en, a high one; Aldroen

is from al-dir-ion, the high land or houſe of Ion; Aled is from al-id, he is high; Anarad, is from an-ar-yd, he is an ancient governor; Angarad is from ang-ar-yd, he is a great governor; Anwyl, beloved; Arthur, a bear or fierce man; Arviragus from yr-ur-ux-iu, he is the chief man; Aubri, is from au-bri, a water Briton; Bevan is from ab-evan, the ſon of Evan; Beli and Belin are from ab-il, or il-en, the ſon of the ſun, Belus, Apollo; Beynon is from ab-eineon, the ſon of Eineon, which ſee; Bodvel is from bôd-vel, a handſome abode, or like an abbot; Bowen is from ab-owen, the ſon of Owen; Brennus is from brenin, the common Welſh word for a king, and compounded of ab-rhi-en, the ſon of an ancient prince; Bleddyn is from blaidd-un, a Wolfe one; Blederic is from bli-dir-ux, a family of the upper country; Britael or Brettel, ſignifies a Britiſh race, or from bert-ael, the ſea-faring race; Brychvael or Maelvrich is from milwr-ux, a chief warrior; Bulkly is from ab-al-cly, the offspring of a high clan or family; Budec is from bôd-ux, the upper abode; Cadell or Catellus is from cadu-li, the governor or keeper of a people; Cadvael or Maelgad is from mael-cad, a fighting chief or governor; Cadvan is from cadu-van, the governor of a particular part; Cadwaladr and Cadwalon are from cadu-wlad-ur, and cadu-wlad-un, a governor of a country; Cadwgan is from cadw-cy-en, an ancient chief governor; Caius is from ci-iu, he is a chief; Caradoc or Caractatus is from caredig, beloved; Carreg a ſtone; Carne and Garnon, whence the Cavendiſh family, is a rock or rather fortification on a rock; Catigern, is the keeper or governor of the fortification on a rock; Cemeys is from cwm-ys, the lower valley or comot; Cloff or Clough, the lame; Clotten is from cli-ti-en, a clan or family of an ancient houſe; Coch whence Cox, Cock, &c. is red; Cael or Coilus is from cy-al, an high chief, or from ac-io-il, from the race of Io; Conen or Cynen is from cyn-en, an ancient chief, or from ac-io-nian, an high offspring of an Ionian; Coitmore is from coed, or coet-maur, the great wood; Conway is from the town of Conway, which is from the river, and ſignifies the incloſing water; Corbet is from ac-herbet, the ſon of Herbert; Cynaſton or Kinaſton a chief or a couſin of Aſton; Cynobert is from cyn-o-bert, a chief or ancient water poſſeſſor, or a chief from Berti; Cyffin, a borderer; Cyfnerth the chief ſtrength; or a ſtrong chief; Cynedda, a good ancient chief; Cynddelw aworſhipful chief; Cynfin, a chief on the borders, of which origin the Finch's ſeem to be; Cynvâl an ancient Beli chief; Cynvelin, a chief of the race of Beli, being the ſame as Cimbeline;

beline; Cynric, an ancient chief or prince; hence many Saxon names; Cynvarch or Marchyn, a great high chief; Cyſvelin or Caſwallon, the lower chief of the race of Beli; Davydd, David, Davy, Davies, Daviſon and Davidſon, a good liver; Daniel ſeems to be of an Hebrew original, though a common ancient name in Wales; Dinant or Dinam, a deep or dark bottom; Dolben, is the head or chief valley, or meadow ground; Dunwal, a ſtrong man, or a wall of a man; whence Weldon, by tranſpoſition of particles; Dubricius he is a bold one; Edern, the water one, or a ſeafaring one; Edmund, whence Edmondſon, he is fair; Edwal, he is a wall or a valiant one; Edwin, he is bleſſed, or he is Winn; Edward, he is a governor; whence Edwards; Enicon, whence Bennion is from en-ion, a divine or ancient Ion or John; Eyton or Heaton, a bold man; Mytton is from ma-eton, a great Eaton; Elis, Elias, Eliſon, is a Greek name, ſignifying the lower family; Evan is the ſame as Javan, Ion or John, that is, the ſon of Ion, which ſee; Gam is from cam, crooked; Geoffry, ſeems to be the ſame as Jeffry or Siaphry, which ſee; Goch, from whence the Chomli family, as it is ſaid, ſignifies red; Gough, a ſmith; Glyn, a valley; Griffith, Griffin and Griffiths, from cri-ffidd, ſtrong faith; Guyn, white, fair and bleſſed; Guynis, a lower Guyn; Gugan expreſſes ab ig frowning terrible giant; Gurvil or Milur, a warrior; Guinwynwyn is guyn-wyn wyn, wyn thrice repeated; whence Gwen; Grono is the ſame as the Greek cronos or coron a Crown; Guythelin is from guith Elen, the vein or blood of Helen or ancient blood; Guendolen is from guindeuli-en, one of the ancient family of Wynn; Guilim or William and Williams are from ag-il-ma, from a great race; Gradlon is from gur-radlon, a gracious man; Guiderius or Guider is the ſame as Glaſs; Gurgant is from gur-gynta, the foremoſt or firſt man; Gualchmai is the May hawk or the great hawk; Guenhofar is from gueno-fawr, the great Gwen; Guaul is from ag-y-aul, the offspring of the ſun or Apollo; Gytun, a ſociable one, from cytuno to agree or be one together; Haryſpogius is from Harris-ap-og-iu, he is the great ſon of Harris or Harry; Hawys is from hiw-is, a lower Hugh, as Guinis is a lower Guyn; Helena, Elen, Elenor, Nelly, Neale and Nelſon, ſignifies an ancient race; Heilin is from haul-en, the high or divine one or Apollo; Helic is from hil-ux, a high race; Henry, Henric, Harry, Harris, Harriſon and Parry, from ap Harry, Pery and Perrin, an ancient prince; Henwin, from hen-win, an ancient Win; Hoel or Howel and

Powel

Powel are from Haul, the ſon and ap Haul, the ſon of the ſon; Hiw or Hugh, Hughes and Pugh, are from hi-w, a high or bold man; Holland from the name of Holland, in Lincolnſhire; Humphry, Humphrys, from Hy-am-bry, high over the land; Holbwrch or Holbrooke is from hil-bro-ux, the the race of the upper country; Jago, James, are common Welſh names, though probably of Hebrew origin; Idwal, he is the valiant; Juſtin, is a common Welſh name, but probably of the ſame origin as Juſtinus; Jenkin, Jenkins, Jenkinſon, are from i-en-cyn, the ancient chief; Jeffreys, Jefferſon, are from i-aph-rys, the ſon of Rhys or a prince; Ithel, Bithel or Bethel, from ab-ithel, are from i-teili, the family; Ibil is from i-ab-il, the ſon of a family, or race; Ini ſignifies ours or us; Iôn, Joan, John, ap John, Jones, Johnſon, are from io-un, an Io one; Jorwerth is from io-wrarth, an Ionian bear, or a fierce or bold Ionian; Ivor is from i-wr, the man; Lewelin, Lionel, Leoline, are from li-iolin, a family of the Ionian line; Lewis, Lewelon, are from li-io-es, the lower Ionian family; Ludd or Lud is from lu-id, he is a family; Lucius is from lu-is-iu, he is the lower family; Lwyd or Lloyd is either from lu-io-id, he is an Ionian family, or from lwyd, brown; Lywarch is from llyw-arch, a chief governor; Maelor or Mellor is the ſame as Milur, a warrior; Maeloc is from ma-il-ux, the great upper race, or mil-ux, an high warrior; Mahael is from ma-hil, the great race; Madoc, or Madox is from ma-du-ux, the great upper houſe; Maelgwn or Cynvael, by tranſpoſition, a chief warrior; Madrin is from ma-dir-en, the great high poſſeſſions; Manſel is from ma-en-ſil, the great ancient race; Madan is from ma-da-un, the great good one; Mathew, Mathews, is from mati-iu, he is the great houſe; Mauris, Morris, Morriſon, Murrey, are from mawr, great, and rhi or rhis, a prince; Marchydd is from mar-ux-id, he is a great chief or governor; Meilir, Miller, are the ſame of Maelor, ſignifying a warrior; Meredith is from maur-idiu, he is great; Miltwn, Milton, or Middleton, is from mil-dun, a fighting man, or perhaps the ſame as Hamilton, which is a high milton from hi-milton; Meiric is from mau-ric, a great prince, it is the ſame as Murrey, Morris, &c. Mervin or Merlin, Mervin is mer-vin, the edge of the ſea, and Merlin, is the ſea line; Morgan or Cynvor tranſpoſed, is from mor-gyn, a ſea chief; Morvid is from mor-vid, a ſeafaring life; Molwynog is from ma-li-wyn-ag, an offſpring of the great Wynn family; Mortimer, Vortimer, Morty, are from mor-ti-ma-ur, a great man from a great houſe; Moſtyn is the ſame as manners, and ſignifies the ancient manor place; Nenius is from en-un-

in, he is an ancient one; Neſt is from ni-eſti, not a low houſe; Nichol, Nicholas, Nichols, are from ni-ac-y-li-as, not from the lower family; Oen, Owen, Oenus, Owens, Bowen, are from o-ion, the ſon of Ion; Patern or Paternus is from ap-Edern, the ſon of Edern; hence Paterſon, &c. Parry, Perry, Perryn, are from ap-Harry, or from ap-hari-en, from an ancient Harry; Pen, a head or chief; Brus, Prys, Price, Peirce, Peircy, Peirſon, Percival, from ap-Rys, which ſee; Philip, Philips, Philipſon, &c. from ap-hi-il-p, from the race of the upper part or country; this is of a Grecian original, vide Macedonia; Peter, Peters, Peterſon, ſignify a rock, and though not of a Britiſh original, is yet a very common Welſh name; Penant or pen-nant, the end or top of a bottom or valley; Pill is from ap-Hill from Hillus, the the terrible ſon of Hercules; whence Hill; Powell or ap-Howel, the ſon of Howell, Apollo or Belus, a Grecian name; Powis is from ap-Hawis, the ſon of Hawis, ſee Hawis; Prichard, from ap-Richard, the ſon of Richard, ſee Richard; Pugh from ap-Hugh, the ſon of Hugh, ſee Hugh; Rydderch and Prydderch, are from rhy-dir-ux, he is a lord of the upper country; Rhydd is from rhy-id, he is a lord, an ancient Grecian and Thracian name; Rhyn is from rhy-en, an ancient lord or a prince, a Grecian and Thracian name; Rhywallon is from rhy-wal-en, an ancient valiant lord, a Grecian and Thracian name; Ricard, Ricart, Richard, Richardſon, and Prichard, is from Rhicard, a princely governor; Rhys, Rice, Rus, Roos, Rous, Roſs, Ruſſel, and thoſe under Prys, ſignify a prince or lord; from thoſe the family of the Manors are deſcended; Robert, Robertſon, Robins, Robinſon, Probert, from ap-Robert, is from Orbert, from Bert, or from ri-o-bert, a prince from Britain or Bertie; Rhithmarch is from rhi-tu-mar-ux, a prince of the upper great houſe; Roderic is from ri-dir-ux, a lord or prince of the upper houſe; Roger, Rogers, Rogerſon, &c. are from r'-hi-gur, the bold or a noble man; Salmôn is from ſi-al-ma-ion, he is the high and great Ionian; Salſbri or Saliſbury, is from ſi-al-îs-bri, he is above the lower country; Siſyllt, or Cecil, is from ſi-îs-allt, he is below the hill, or an under hill; Stodart is from is-to-dur-ar-ti, below the incloſing water upon the poſſeſſions; Sylien is the ſame as Silenus, from ſi-li-en, he is an ancient family; Taliesin or Teliſimus is from teili-ys-en, the ancient lower family; Trahern is the ſame as Teirn, or tyranus, a tyrant or prince; Trevor is from tre-ur, a townsman; Tomas, Thomas, Toms, Tomſon, Thomaſin, &c. ſeems to be from tu-ma-as, the lower great houſe; Tud or, Theo-

Theodore, Theodoric, from tu-da-rick, a princely good houſe, and not from theos doron; Tudwal is from tu-da-wal, a good and valiant poſſeſſor; William, Guiſim, Williamſon, Wills, Wilſon, &c. ſee Guillim; Urien or Warren, is from ur or wr-en, an ancient or divine man; whence Uranus; Uther is from y-ti-hir, the ancient or long continued poſſeſſor; Vortiger is from vaur-ti-gur, a man of the great houſe; Vortiper is from vaur-ti-pyr, the pure great houſe; Vichan or Vaughan, is little; Vortimer or Mortimar, ſee Mortimer; Wynn, Gwyn, Wyndham, &c. Wyn is explained under Gwyn; Wyndham is from wyn-de-ham, a Wyn of the ham; Walgan is from wal-ge-en, a valiant old family or nation; Walter, Walters, Watts, Watſon, Waterſon, Watkins, &c. the Welſh land; Wynefrid is from win-i-frid, a white, fair or bleſſed countenance; Welſh, Walſh, Wallis, Wells, thoſe come from the name of the country, as Scott does from Scotland, Ireland from Ireland, Engliſh from England, Corniſh, Cornwall and Cornwallis, from Cornwal, French from France, and Denis from Denmark.

WANDALS or Vandals,, a Gothic or Getic people deſcended from the Dae, is from van-da-li, the ſons or deſcendants of the Dae nation, who came from Mount Ida in Phrygia.

THE END.

See

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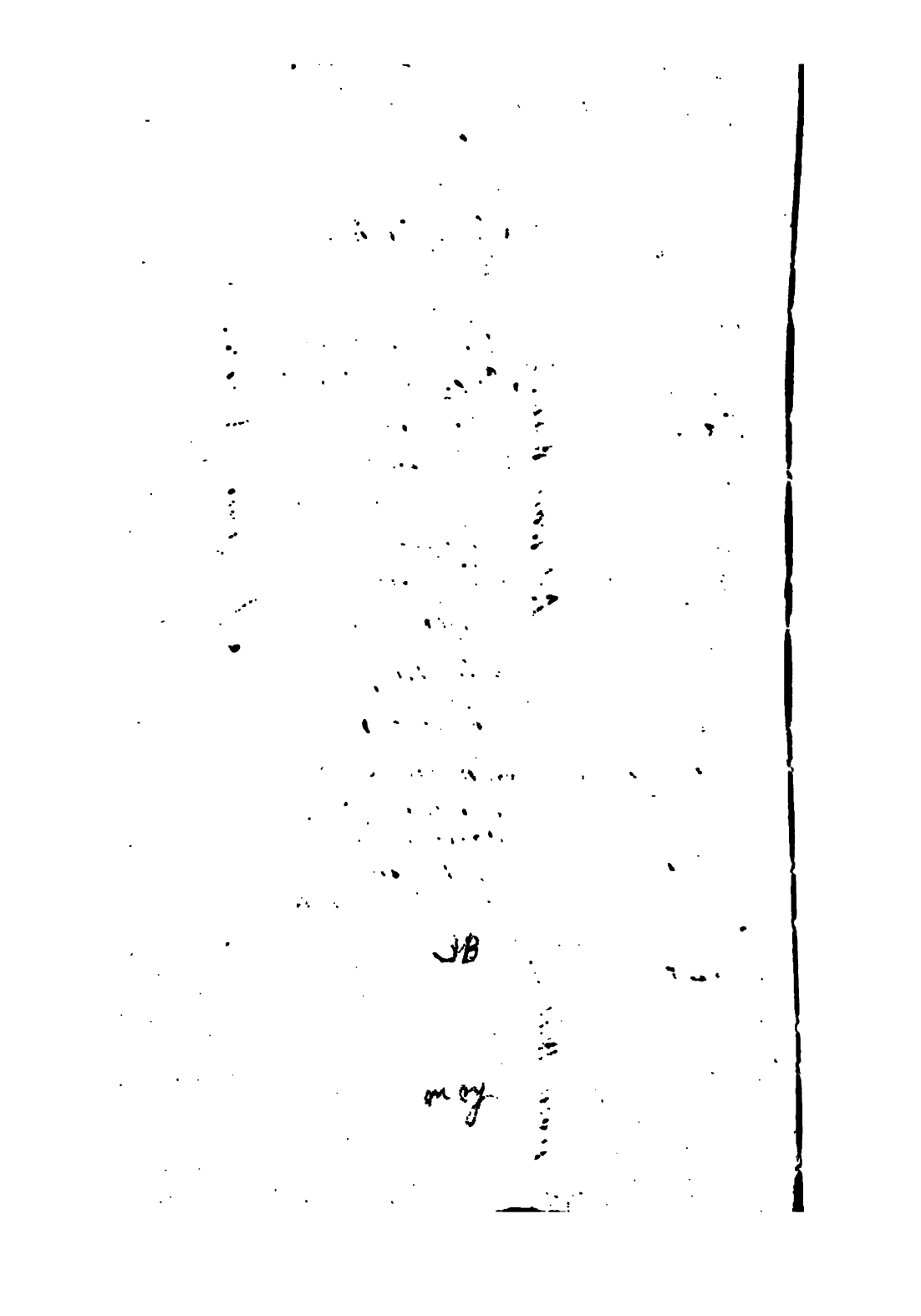
All from Wales.

Macedonia
Phocis.
Roads from the Isle of Wight to Anglesea
Saexons & not Saxons,
Scotland
Scandinavia
Sheppe
Sicyon
Spain
Thessaly
Thrace,
Latin, see the word Carrier in the first part of this Dictionary.

All from Wales.



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